

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Men of God

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Eisenstaedt-Pix.

LIBRARY OF THE GENERAL SEMINARY

Intellectually, materially, and spiritually, the General of today is greatly improved, according to an alumnus who visited it 40 years after h's graduation. (See page 12.)

Gorazd Pavlik

TO THE EDITOR: I would like to pay my tribute to a courageous man. In your issue of September 13th you told the story of the execution of Gorazd Pavlik, Orthodox Bishop of Czechoslovakia. His memory will be cherished by the people of his own land. Many of us in this country have reason to remember him too.

When the new country of Czechoslovakia was formed at the end of the first World War, Gorazd was consecrated by the Serbian Patriarch to be the first Bishop of the Czechoslovak National Church. He and his followers had been Uniats under allegiance to Rome. They withdrew from that allegiance and affiliated with the Eastern Orthodox Church. Gorazd was not only a man of deep convictions but also a man of alert imagination. He visualized the Czechoslovak National Church as something new in modern Christendom—a Church which faced both east and west. He foresaw his Church serving a unique function as a link between the two main sections of the Christian world and he was eager to take the first step by opening a direct avenue between eastern Orthodoxy and Anglicanism. In 1922 he visited the United States and was invited to address the General Convention meeting in Portland. His remarks are printed in the Journal of that Convention (pages 240-243). To quote:

"The Czechoslovak Church, having arisen among people whose character is of the West, having united with the Eastern Church, will be a point of contact between the Christian East and the Christian West. Our Republic unites politically the West and the East. . . . What the Czechoslovak Republic means in the political sense, that the Czechoslovak Church can represent in the religious sphere. . . . We wish to be missionaries of this coming together of the Christian nations. . . . I ask you, therefore, to pray with us and work with us for the realization of our common ideal of unity as it has sprung up in the East and in the West."

UNIATS IN AMERICA

In furtherance of his own vision, Gorazd undertook a bold step by arranging for the consecration of the Rev. Dr. John Torok, a priest in the Episcopal Church, for the express purpose of gathering together his Czechoslovak sympathisers in the United States and bringing them into the Episcopal Church. With this end in view Dr. Torok was consecrated in Vienna in 1924 by Gorazd and Dositei, the latter being at that time Orthodox Bishop of Nish and later Metropolitan of Zagreb.

An Anglican priest consecrated by Orthodox bishops in order to lead some tens of thousands of dissatisfied Uniats into the Episcopal Church—it was a bold plan and a little too much for those of less vigorous imagination. The plan fell through. Those same Uniats have now withdrawn from Rome and have formed a new Church of their own. Question—how much are we responsible for the creation of one more denomination?

Bishop Gorazd was seized and executed by the Nazis on the charge of harboring some of the men responsible for the assassination of Reinhard Heydrich. Doubtless the charge was true. He was not the kind of man to hesitate for reasons of personal safety when the opportunity presented itself of doing a good turn for God and country. It might also be added that the Metropolitan Dositei, by latest report, has been badly maltreated by the Nazis in Serbia and cast into a concentration camp. These men today claim our respect for their high courage. Someday, they



BISHOP GORAZD: *Ecumenical statesman and martyr for democracy.*

will doubtless receive adequate recognition also for their rare vision.

(Rt. Rev.) FRANK E. WILSON,
Bishop of Eau Claire.

Eau Claire, Wis.

Evening Communion

TO THE EDITOR: To justify their practice a few of the brethren refer to some kind of Papal authority for evening communions. Are they ready to adopt all papal pronouncements?

It wasn't my fault that my first communion was made in the afternoon. No other opportunity was offered. But after more than 40 years in the priesthood, most of which have been spent in the mission field, I have never found it necessary to appoint an hour later than morning for the Office.

Does not this alleged need for night communions pivot upon the willingness of the clergy to begin their days early and to celebrate frequently?

If it is "daily bread" we need, seeking it need not be confined to Sunday.

✠ THOMAS JENKINS.

Victoria, B. C.

St. Peter's, Chelsea, to Open

TO THE EDITOR: St. Peter's, Chelsea, is to be opened for public worship with a service of restoration by the Bishop of New York on the Feast of St. Michael and All Angels, September 29th. This is brought about by the contributions of a large number of Churchpeople—near and far—who have sent us gifts over a period of two years, since the church was closed because of the collapse of the ceiling.

I should like very much to express through you to all friends of this old parish the deep appreciation we all feel for this great kindness which has been literally heaped upon us. As soon as the news was given out of the condemnation of our building, gifts started coming in and they continue to this day. The work completed assures the continuance of the program this century-old church has been making in the Church life of the city of New York. The "Christmas Church" will carry on, thanks to the help of friends throughout the country. With God's help we will go forward in His work with ever increasing enthusiasm. This is our privilege because of the great need for the Church in these "melancholy days"—and because of the stimulation we have received from outside the parish, in recent months.

Again, let us here in St. Peter's, Chelsea,

say a big "Thank you!" to every one who has had a part in this splendid work.

(Rev.) RICHARD A. D. BEATTY, Rector
New York.

Reunion With Presbyterians

TO THE EDITOR: May I ask the of your columns to challenge several of the most fundamental flaws in the new proposals for approaching organic unity with the Presbyterians? There are many others but I concentrate for the present on these for want of hope of space to do more, and also because they are so completely fundamental, and further because you yourself do not include them in your criticism of some of the flaws in the new proposals.

The proposition that the Bible is the rule of faith is completely untenable intellectually, in addition to being contrary to Catholic Faith in general and to our Anglican formularies in particular. It is important to emphasize in this connection that to say the Bible is the Rule of Faith is to say more than that it contains all things necessary to salvation. . . .

It is well known to all students of theology and Church history that at the time of the Reformation Protestantism originated a former theory as a substitute for the Catholic teaching that the Church has authority in controversies of Faith, because it was impossible to defend some of the Lutheran and Calvinistic tenets without rejecting the authority of the Church. Now our formularies nowhere assert or imply that the Bible is the Rule of Faith, but confine themselves to the very different and irenical proposition mentioned above; and on the other hand they unequivocally assert the authority of the whole Church in controversies of Faith, while refusing to concede infallibility to any particular Church or even, *ipso facto*, to a Council. The Protestant tenet differs from the Catholic in this completely essential and fundamental respect, that it makes the Inspiration of Scripture the very foundation and basis of all revealed certitude, of the whole Faith, while to the Catholic that doctrine is itself only one of the articles of the Faith and rests, in common with all the rest, on the fundamental teaching authority of the Church—on her claim to be the supernatural recipient and guardian and steward of God's Divine Revelation, the Faith once for all delivered to the saints, and to be guided supernaturally by the Holy Spirit.

THREE CONSIDERATIONS

That the Bible is not and cannot possibly be the Rule of Faith in the sense just explained, which is the regular traditional meaning of the phrase, is proved by the considerations:

1. Neither the Bible itself nor Catholic tradition makes any such claim for the Bible.
2. The Apostles and others preached the Christian Faith for about 20 years before the first complete book of our present New Testament was written, for about 35 years before the earliest of our present four gospels was completed, for probably 65 years before the wonderful Fourth Gospel was written, and quite likely for over 100 years before the latest book of the New Testament was written. It was many years before even partial collections of the New Testament books were made, many years more before the Canon was substantially complete, and several hundred years before the precise limits of the whole New Testament Canon were finally determined. Now such a history of the New Testament is utterly incompatible with the theory that the Bible is the Rule of Faith.

sense defined and rejected above. For Old Testament alone cannot be the sufficient basis of the complete Christian religion in its fullness, except by adopting the thoroughly discredited pre-critical Fundamentalist method of interpreting prophecy. And New Testament obviously cannot be the foundation and basis of Christian truths which were taught to thousands by the early Church before the New Testament was produced.

If this egregious theory were accepted, it would base the whole Christian Faith on quicksand, for it would all rest on a basis which would not admit of independent vindication without begging the very question at issue. The Catholic Rule of Faith, on the other hand, rests on the early Christian documents used as *historical documents*, without attempting to bring up the questions of their inspiration before the crucial foundations on which everything rests have first been secured.

THE CREEDS

What is said about the Creeds is also very satisfactory. For the third time we fail to get a clear and definite statement that in the Proposed United Church the Creeds must not merely be allowed to be "the statement of the Church's Faith" but also *ex animo* received and believed by every member, and especially every minister. I am one of many who are apprehensive that this omission is accidental. I am sure we have in our Church a small minority who have long been claiming the right to deny or doubt some of the Creed. Our present formularies do not countenance this claim, according to the unanimously adopted Dallas Pastoral of the House of Bishops in indisputable harmony with the clear unambiguous language of our ordination vows. I fear that, under the plea of the sacred cause of Christian unity, an effort is being made to effect an illegitimate alteration in the present position of our Church on this point, and it is completely fundamental. This fear is not alleviated by the fear of some of us that the point just criticized, though only a small minority in our Church, is decisively dominant in the ranks of the Northern Presbyterian Church. It is no answer to this to plead theodoxy on some points of the Northern Presbyterian formularies as long as it is pointed out that one is under no final obligation to believe these, or even the Ecumenical Creeds themselves. If I am wrong in thinking that Modernism is dominant in the ranks of the Northern Presbyterian clergy, let us at the point made clear by saying explicitly that the Creeds must be "received and

believed *ex animo*." If it be said that this is implicit in what is said, the answer is "What harm, then, can there be in setting at rest the reasonable fears of some of us by saying explicitly what is admittedly implicit?" Or is it desired to have the Proposed United Church torn with continual and bitter controversy after the fusion over whether it was or was not implicit?

Equally serious is the apparent implication that *only* the doctrines contained in the Creeds are essential teachings of the Church Catholic. This flies in the face of our own formularies, and—what is much more important—of the whole history of the Creeds themselves. Our Book of Common Prayer clearly implies that there are other things besides the Creeds, the Lord's Prayer, and the Decalogue which a Christian *ought* to know and believe (p. 277). And the whole history of the formation and development of the Creeds shows that *no effort whatsoever* was at any time made to include in the Creeds all the essential teachings of the Church. Rather, with some exceptions, points were included in the Creeds because they were challenged seriously, and it seemed the only way to safeguard the revealed truths impugned. Will anyone be so ridiculous as to suggest that the only essential truths for modern Christians were the ones that were challenged before the last Council that enlarged the original Nicene Creed?

"PRETENSE OF AGREEMENT"

What this poor pretense of an agreement on doctrinal matters seems to me really to show is that the Presbyterians adhere as firmly as ever to the essentially anti-Catholic position which originally led them to separate from the Church, and that no real substantial—as distinguished from merely verbal—doctrinal agreement with them is yet possible unless we are prepared to abandon the position we at that time deemed divinely sacred and incapable of surrender or compromise, even for the sake of retaining the fellowship of those we have loved long since, and lost—only, we hope—awhile. There are many Anglicans—I hope and believe a decisive majority—who are not prepared to surrender or compromise those traditional Anglican and Catholic truths, and who could not conscientiously have any part in a unity scheme that does so. For that reason such a scheme would not be a true unity scheme at all, but the cause of fresh divisions. Let us be sure we do nothing to produce so deplorable a result. (Rev.) FELIX L. CIRLOT.

New York.

Marriage

TO THE EDITOR: Mr. James H. Pershing contributed an article, "The Church Law of Marriage," to the June issue of the *Holy Cross Magazine*, and it is now available as a problem paper.

He suggests further discussion of the subject.

Under "some first principles" and "the Church and Christian marriage" he states

COMING EVENTS

October

- 13-15. National Council Meeting.
16. Consecration, Dr. Oliver J. Hart, Bishop-coadjutor of Pennsylvania, Philadelphia.
- 19-21. Synod of province of Southwest, Joplin, Mo.
- 19-21. Synod of province of Washington, Baltimore, Md.
- 20-21. Synod of province of New York and New Jersey, Rochester, N. Y.
23. Consecration, the Rev. Herman Page, Bishop of Northern Michigan, Dayton, Ohio

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that "as persons are grafted into the body of Christ by baptism, the first of the sacraments and the prerequisite of all others, it follows (as the ancient canons provide) that baptism is required as condition previous to Christian marriage."

Discussing this article with a priest who has majored in the study of this subject, I was jolted in hearing from him that there is no canon requiring the subjects of marriage to be baptized if the marriage is to be blessed by a priest. Briefly, his contention is that there was an ancient canon, and it was operative, but that the Anglican Church has officially omitted it, so that there is no canon today to which we, as Anglicans, can officially refer as binding upon the clergy.

This is the most important point to clear up before we proceed with other discussions. Will Mr. Pershing, or some scholar, conclusively prove or deny this?

(Rev.) HARRY S. RUTH.

Burlington, N. J.

Editor's Comment:

It is true that there is no canon of the American Church requiring that the parties to Christian marriage be baptized persons; but Holy Matrimony (as distinguished from civil marriage) requires by its very definition that the parties to it be baptized Christians. Drs. Hall and Hallock (*Theological Outlines*, 1933 revision) thus define it: "Holy Matrimony is constituted by the lawful marriage of baptized persons, sanctifying this union between Christ and His Church" typical of the mystical and perpetual union for religious ends, and making it (p. 276). They give as its two requirements "(a) the baptism of both of its subjects; (b) their consummation of a lawful marriage union between themselves." Drs. Parsons and Jones (*The American Prayer Book*, 1937, p. 247) further observe: "The marriage of two baptized persons, before whomsoever solemnized, is sacramental." Conversely, the marriage of two persons, one or both of whom is unbaptized, cannot constitute a Christian sacrament, even if performed before a priest of the Church.

Christian Burial

TO THE EDITOR: Your discussion of "Christian Burial" [L. C. Sept. 13, 1942] is sane and to the point—as far as it goes. But I regret that you did not deal with the "lodge" nuisance, which I know is a thorn in the flesh to many of the clergy. . . .

The issue is not merely one of liturgical good taste; it has serious doctrinal implications as well. I have heard lodge chaplains officiating at the grave read passages from their manual of mumbo-jumbo that are not only banal and saccharine, but gravely heretical. They do seem to imply a vague faith in the immortality of the soul, it is true; but the Christian's faith is not in the immortality of the soul but in the resurrection of the body, and our Burial Office powerfully and beautifully proclaims that faith. It certainly "takes the edge off" the clear and keen affirmation of the Church's committal of the body to listen to an anti-climactic rite that is at best semi-pagan. (To be specific: it is absolutely inconsistent with our "sure and certain hope" to say "Alas, my brother!" to a departing Christian.)

I have no axe to grind with the lodges and I want to be fair. But like all secular philanthropic societies they do compete with the Church in actual practice—whether they

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intend to or not. They do not profess to be religious societies but they do encourage many good but muddle-headed people to believe that Christianity is synonymous with "brotherhood." They claim to be friendly toward all churches (except the Roman), yet by dividing the loyalty of Churchmen who belong to them they rob the Church of financial and spiritual support. Ask any priest how many people he knows who "get all the religion they need in the lodge."

But getting back to the question of funerals: if a priest does not "coöperate" with

the lodge and refuses to officiate in such union service, he is written off as a narrow and touchy sectarian. His dilemma is caused by the sorry fact that many of his brother priests, not quite so discriminating have joined lodges themselves "for the contacts one makes." Nevertheless, the priest took a vow at his Ordination "to banish and drive away all erroneous and strange doctrines contrary to God's Word."

It seems to me that this makes his duty clear. What do you and your readers think?

(Rev.) CARROLL E. SIMCOX

Champaign, Ill.

Mission By Mail

TO THE EDITOR: I was deeply interested in the article by Wihla Hutson [L. C., August 23d] on "The Church Mission by Mail." I would like to say that more than years ago I spent a few summers at East Lawas, Mich., and rode with Father and Mr. Charles Edinger very often during the week and always on Sunday to some mission for a service. I also know of the field work done by Mrs. Edinger and would like to thank the readers of THE LIVING CHURCH who know that she did a great work for the children of the fishermen at Oscoda, even the children of Roman Catholic families. I believe there was a tiny chapel there and the people were given by a church in Bay City. Mr. Edinger was a wonderful and very fine Church woman. She died a few years ago and I believe her husband is now the rector of St. Luke's, Ferndale, Mich.

MRS. W. B. WALLACE

Highland Park, Mich.

A Prayer for the Clergy and Laity of the Anglican Communion in Retirement

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen

Let us pray:

Versicle: Endue Thy Ministers with righteousness.

Response: And make Thy chosen people joyful.

Almighty and most merciful God, Who hast been pleased to bless the ministry of our Bishops, Priests, Deacons, and Laity, now in retirement, (*especially the labour of Thy servants, N. or N.N.*), hearken Thou to Thy people, who desire to give Thee praise and thanks for their example and accomplishments, in the Name of Thy Blessed Son Jesus Christ. Vouchsafe, O Lord, we beseech Thee, to enrich them with the Grace of Thy Holy Spirit as the shadow of life lengthens. Guard them from danger. Receive their petitions. Pity and forgive their trespasses, and be Thou for them the Source of light and comfort. Let Thy Divine intercession spiritually assist them in their closing hours, and may they then recall privately the Words from the Cross, "Father, into Thy hands I commend my spirit." Finally, may they be partakers of everlasting joy and felicity, through Jesus Christ Our Lord, Who livest and reignest with Thee and the same Holy Spirit, One God, world without end. Amen.

This is one of two versions of a prayer for retired clergy and laity by the Rev. Egbert A. Craig. Copies of these, printed on cards, are available from him. They have received the commendation of bishops and other Church leaders who agreed with Fr. Craig that some provision should be made for those who have given a lifetime to the Church's service.

The Living Church

NO.
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SEVENTEENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop-Elect Taken for Consecration The Rev. Dr. John M. Walker

Official order for the consecration as Bishop of Atlanta of the Rev. Dr. John M. Walker has been taken by the Presiding Bishop, who announces that the consecration will take place at 10:30 A.M., November 29th.

The Presiding Bishop will be consecrated with Bishops Frank A. Juhan of Florida and R. Bland Mitchell of Arkansas as consecrators.

Bishops presenting the bishop-elect for consecration will be Bishop Barnwell of Georgia and Bishop Penick of North Carolina.

Attending presbyters will be the Rev. Theodore S. Will, rector of All Saints' Church, Atlanta, and the Rev. David C. Wright jr., rector of Emmanuel Church, Macon, Ga.

Bishop Wing of South Florida will preach the sermon, and the Rev. F. H. Harding, rector of St. Stephen's Church, Redgeville, Ga., will act as deputy registrar.

Enthronement of Bishop Burton Scheduled for November 1st

November 1st, All Saints' Day, has been set as the day for the enthronement of the Rev. Spence Burton, SSJE, as Bishop of Nassau.

Consecration Date Set For The Rev. Herman R. Page

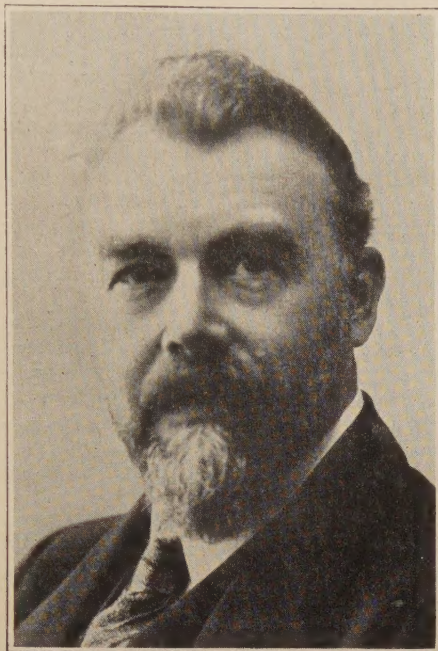
The Rev. Herman R. Page, now serving as a chaplain in the Army, is to be consecrated Bishop of Northern Michigan at St. Paul's Church, Dayton, Ohio, on October 23d.

Ralph Adams Cram Dies

Ralph Adams Cram, world famous Church architect, died September 22d in a hospital in Boston after an illness of two weeks.

Most famous of his buildings is the Cathedral of St. John the Divine, New York. He designed a number of Roman Catholic and Protestant churches as well as many Anglican ones, and was recognized as the greatest authority of his time in America—perhaps in all the world—on gothic architecture.

Mr. Cram was 78 years old.



DR. KELLER: Returning to church relief work in Europe.

INTERCHURCH

Dr. Keller Returns to Switzerland

By HENRY SMITH LEIPER
Executive Secretary,
Universal Christian Council

No European Churchman is so well and widely known throughout the Churches of America as Adolph Keller. From 1919 to the present he has been a frequent visitor in this country. During nearly a quarter of a century he has by tongue and pen interpreted the Continental Churches to us—and in turn has interpreted our complex life to European Christians. This week he returns by Clipper to his home in Geneva after a stay of almost two years. He goes back to his office as director of the Central Bureau of Interchurch Aid which he has served while here and to which he has given a large part of his time since 1922 when it was established by the joint action of the Federal Council and the Churches of Great Britain and the Continent to aid Churches in Europe weakened by the first world war.

ADDRESSES AND LECTURES

The primary object of this most recent visit was to share in the National Christian Mission under the auspices of the Federal Council. This Dr. Keller has done with distinction. He has been in all parts

of the country from coast to coast renewing old contacts and making new ones. In universities and theological seminaries he has responded to invitations to lecture. He has conducted here at least one ecumenical seminar such as he has for years directed in Geneva under the patronage of the university on whose faculty he serves as a special lecturer.

Latterly Dr. Keller has published another in the long list of volumes which have come from his facile pen. This latest is entitled *Christian Europe Today* (Harpers \$3.00) and in much part it summarizes the message he has been giving in American pulpits. No one who considers himself well-informed on the recent developments on the other side of the Atlantic can afford to neglect this informative and authoritative book.

Dr. Keller has been one of the outstanding advocates of the Ecumenical Movement for 25 years. But before that he had a thorough grounding in the work of the parish church, both in Geneva and Zurich. In the former city he occupied the pulpit once distinguished by John Calvin. In the latter he trained as his assistant and co-worker Karl Barth. Although in no technical sense a Barthian, Professor Keller has seen the significance of the contributions made to Christian theology by his former colleague, and has helped to interpret him to his contemporaries.

CODEx SINAITICUS

Author of the familiar phrase "bridge Church"—which he first applied to the Anglican communion—Dr. Keller is also responsible for originating many of the phrases used by psycho-analysts. For in Zurich he was a close friend of Dr. Jung, in whose early work he took a particular interest. His travels began with a term of missionary work in Egypt and he assisted the great Tischendorf in discovering and translating the Codex Sinaiticus in an ancient monastery on Mt. Sinai. As a student in Germany he worked under Harnack and other noted scholars of the 19th century; and from that day on has known personally most of the outstanding theologians, statesmen, and rulers of continental Europe.

With such a background of experience it is not surprising that Dr. Keller has had much to contribute on both sides of the sea. His friendliness and personal charm have endeared him to all manner of people. Despite his more than 70 years his vigor is unabated and one dares to hope that we shall yet again have the joy of welcoming him as an ambassador of the Ecumenical Church he has done so much to bring to consciousness.

Federal Council to Hold Convention in Cleveland

The regular biennial meeting of the Federal Council of Churches will be held in Cleveland, Ohio, December 10th to 12th, it was decided in New York at a meeting of the Council's executive committee.

Originally scheduled for Columbus, Ohio, October 27th to 30th, the meeting date was changed after announcement that a proposed Christian World Mission Convocation, to be held in Cleveland in December, had been postponed for the duration. The Council customarily holds its biennial meetings during the last month of the year.

The Council's Cleveland meeting will follow joint sessions with other interdenominational agencies which have set early December as the date for their regular sessions.

The 1942 meeting is expected to discuss the problems of the chaplaincy, church administration in defense and military areas, and the religious bases of democracy.

ROMAN CATHOLICS

Pattern For Postwar World

A pattern for the postwar world through establishment of a "just and free order for all the peoples" has been drawn up in the concluding statement of the Inter-American Seminar on Social Studies called together by the National Catholic Welfare Conference.

The meeting was a significant one because the NCWC is the official organization of the Roman hierarchy in the United States and the conference was the first Pan-American enterprise of its kind. Hitherto official Roman Catholic pronouncements on international affairs have come from Rome.

The delegates, headed by Bishops Miguel de Andrea of Buenos Aires and Miguel Dario Mirando of Mexico, had been in session for three weeks. Representatives were present from eight Latin American countries, Canada, and the United States.

The statement, condemning totalitarianism, said that America must share the burden of leadership of a "good postwar world" and that in addition to a world government, it is necessary to make economic life serve the general good of all mankind through free organizations of business, labor, farmers, and the professions, assisted and supervised by the government.

"The crisis of our civilization that culminates now in the war," the statement said, "is before everything a tragedy of morality. It springs from a false notion of man and from man's forgetfulness of his own origin, destiny, and mission on earth. It has, therefore, roots in religion and no saving solution is possible except by the reestablishment of a thoroughly Christian idea of man and his individual and social life. . . .

"Political systems and philosophical systems that deny the equality of mankind

and break its unity, the lust for domination and the persecutions founded on racial or religious discrimination are inhuman, anti-Christian, and barbarous. . . .

"It is the government's function and duty to gain the general welfare and to assure right conditions of social life and allow self-governing natural groupings to serve according to their capacities the human person and help him fulfill his mission on earth and his supernatural destiny in the most perfect way possible.

"The totalitarian state, the state that denies the human person and oppresses him, denies and oppresses his freedom and dignity; that makes the state the very purpose of life and not the means through which man and man's natural groups can live, betrays the common good and must suffer the condemnation of every civilized and Christian conscience. Even when not totalitarian, any government that suppresses the individual or persecutes him in his essential rights deserves a complete condemnation. . . .

"Self-governing families, self-governing industries and professions, a self-governing church, self-governing cultural organizations are of the very nature of a sound democracy as agents, along with government, of the general good. This organic, closely interrelated democracy, we must build.

"Social reform is necessary immediately. . . . The working people must get their just wage. . . .

"They must have economic security against the risks, personal and social, that prevent their gaining a living. Access to ownership, rural and city, must be broadened as widely as possible. Free organization of labor must be guaranteed. The Christian rules of justice and charity must be established. The poor must live well. In the Americas special protection must be given to Indians and Negroes. . . .

SOCIAL PEACE

"Not class struggle, but social peace, is our goal through the establishment of a system of self-governing industries and professions. . . .

"This earth and the people of the earth do not exist for lone individuals, single families, or single nations. God gave the earth to all mankind and made men brothers. Transcending, but including, individual, family, and national rights is the obligation to develop the resources of the earth and to distribute the goods that man thus co-creates with God for the increasing well-being of all mankind. Within this principle comes not only the rights of the nations to live and live well, but the rights of families within the nations. . . .

"International collaboration, whole and sincere, is imperative to conquer the crisis and to organize the postwar world on a firm foundation. The egoism that often has been the basic rule of many a nation must give way to universal values.

NEW SPIRIT

"Yet a new method is not enough. A new spirit must come. It must rule international life so as to prevent the recurrence of the purposes, systems, and procedures that

caused the present catastrophe. A scale values based on the primary of the spirit must be made the source of the specific rules of international life.

"These concrete rules must be protected, applied, and enforced through a coordinated, continued, and effective act of all nations. The purpose and justification of the war is not vengeance but establishment of a just and free order for all the peoples of the world. . . .

"In addition to world governmental organization, national and world economic organization is necessary. It is necessary make economic life serve the general good of all mankind. The form of organization should be one that emphasizes the free organization of business, of labor, farmers and of the professions, assisted and supervised by government."

YOUNG PEOPLE

National Youth Commission Adopts Revised Program

At its annual meeting the National Youth Commission, guests of Miss M. E. Johnston at Orleton Farms, London, Ohio, expanded the Rule of Life and changed the method of its adoption from a step by step process to an all-out plea to worship God every Sunday in the Church; to pray daily; to spend a specified amount of time each week in devotion; to read; to give a definite portion of time and money to the life and work of the whole Church. Provision was made for an annual check on the progress of signers of the Rule, through a report to diocesan youth chaplains or counsellors either directly or through parish clergy.

The meeting was the third annual session of the Commission, and every Province had its full representation of the young people and one adult. In addition most of the national Youth organizations of the Church sent official representatives. Bishop Lawrence of West Massachusetts and Bishop Quin of Texas, both members of the Division of Youth of the National Council, presided alternately.

The commission went on record standing squarely with the President's Bishop's ten-year plan, Forward in Service, and to further it recommended that schools of prayer for young people be conducted in all parishes; that recommended literature be distributed among young people; that young people, in line with the Forward in Service plan, study one or more of the program's four present study phases; Latin America, A Just and Durable Peace, Race Relations, and Christian Family Relations. The commission voted "to assume initial responsibility in promoting the use of one or more of these units in at least four parishes of our province and to send a detailed report of the results of such study to the Forward in Service."

PEACE PRAYERS

It was urged also that young people throughout the Church shall observe at least a minute of silent prayer at 6 p.m.

early and Christian peace and for youth in the world, especially those in armed forces of the country; that every person render definite service either in war relief agency or in some relief work in his community—this participation, if possible, on a regular weekly basis; and that every young person undertake some regular study on the subject of Peace and World Reconciliation, preferably as a member of a study and discussion group.

The commission took the position that the material sponsored by the United Methodist Church's Youth shall be used to deepen the understanding of the whole meaning of the Church as God's answer to man's needs; and to show to people their part in the Church. It was requested that there shall be a wider use of existing study material published by the Division of Youth, and that the commission shall complete the units of study on the Rule of Life, What is the Church; Holy Communion; Just and Durable Peace; How Our Church is Organized; and What I Believe.

A recommendation was made that in addition to regular study procedures parishes experiment with the cell method of interest groups (two to twelve members) for worship, study and work together.

The program of participation in the Church's work recommended by the commission includes observance of the Day of Prayer, Armistice Day, November 11, 1942; Reunion Week, December 27, 1942; January 2, 1943, for young people home from schools, colleges and military service; the World Day of Prayer, March 12, 1943; Whitsunday Corporate Communion, May 13, 1943; Youth Sunday, October 31, 1943, with a Youth Offering.

It is planned to hold the first national Youth Convention in connection with the General Convention of 1943 in Cleveland, as war restrictions necessitate a change of plan.

YOUTH OFFERING

The Youth Offering, it was announced, shall be divided as follows:

One-fourth to forward social projects such as work camps, rural extension and cooperation in ecumenical and international youth conferences.

One-fourth to furnish a discretionary fund for promotional literature, particularly to follow up and publicize the findings of the commission;

One-fourth to be given to the Coöperative Movement in China known as In-cho;

One-fourth to enable clergy who work with camps of evacuated Japanese-Americans and young Churchmen—this to be distributed through Bishop Reifsnider.

Emphasis was placed upon the fact that youth today cannot escape social responsibilities, and involvement in such questions of race relationships, economic and national problems. It is recommended that thoughtful consideration and study be given by youth to any proposals for healing the divisions and bringing about greater unity among Christian bodies, and especially the current proposals initiated by the General Convention between the Episcopal

Church and the Presbyterian Church, USA. Young people of the Church may, it is suggested, cooperate profitably with groups from the Presbyterian Church and other youth groups in programs, projects, and worship services.

To emphasize the commission's recommendations concerning race relations, the Youth Commission will suggest to the national Youth Convention next year that the policy shall be established of including in the membership of the National Youth Commission, two Negroes and one Indian, in addition to members chosen by the provinces, and the further recommendation is made that inter-racial contacts in conferences and diocesan and parochial groups are highly desirable wherever possible.

Coöperation with Jewish young people's groups is recommended as providing

Urging adoption of plans for advance in parishes, dioceses, and provinces, the commission requests that diocesan leaders cooperate in the distribution of UMCY material and in publicizing the youth program; that these leaders urge the organization of a parish Youth Council where possible, as a means of coordinating youth work with the program of the whole parish; and finally, the commission expresses the belief that a full-time worker with Youth is needed in each province.

PROVINCES

Northwest Executives Enlarge

Departments, Tackle Problems

Bishops, members of the executive council, department chairmen, provincial officers, and presidents of the Woman's Auxiliary of the sixth province met in All Saints' Church, Omaha, Neb., September 16th and 17th with the Rev. Clifford Samuelson of the National Department of Domestic Missions as consultant, and the Rev. Dr. Arthur M. Sherman presenting Forward in Service.

Important actions were taken by this group, which was called together by Bishop Atwill of North Dakota, president of the province, to replace the regular provincial synod scheduled to have been held in Davenport in October and cancelled because of travel difficulties.

Duties of the various departments were clarified, and by resolution all existing provincial departments were enlarged to include diocesan and district chairmen and woman's auxiliary chairmen of Christian education and social relations, promotion, missions, field, and publicity in order to function more effectively.

Other matters discussed included work among the isolated and deaf, college students and Japanese, 3,000 of whom are being ministered to by the Church in Western Nebraska, and thousands more of whom are soon to be interned within the sixth province.

JAPANESE WORK

Resolutions passed included the voting of a sum of money from provincial funds to pay for mimeographed Christian instruction now being prepared by Western Nebraska and translated into Japanese by

Mrs. Kano, wife of the Rev. Hiram Kano, Japanese priest now interned. The lessons in Japanese are prepared for those of the first generation; the English for those of the second. Mrs. Kano is still in Scotts Bluff, Neb. Another resolution referred to provincial responsibility to the Japanese soon to be interned within the province, and request for an appropriation to carry on work among them.

A resolution was passed requesting the Dean of Seabury-Western Theological Seminary to incorporate into the course on Pastoral Theology each year vital and extensive information on the work of the Woman's Auxiliary; especially the United Thank Offering as it affects the missionary work of the Church at large. A copy of the resolution was also sent to the executive board of the National woman's auxiliary.

GASOLINE, OIL, AND TIRES

After a discussion of church extension and missions by Bishop Ziegler of Wyoming, chairman, a committee was appointed to draw up a letter to William Jeffers, Omaha, recently appointed administrator of gas and tire rationing, asking that a preferred rating be given the clergy in the rationing of gasoline, oil, and tires.

The letter pointed out that the enlistment of many clergymen as Army and Navy chaplains made it necessary for those who remained at home to serve several churches and institutions over a wide area. The committee which prepared it consisted of Bishop Ziegler, chairman; the Rev. Dr. Fred W. Clayton of Omaha, and most of the bishops of the province.

Bishop Stephen E. Keeler as provincial representative on the National Council insisted in no uncertain terms that the province assume more financial responsibility for the Church's work, and that the very best kind of an every member canvass with adequate presentation of the Church's program be put on in every parish and mission of the province this autumn. "We must fearlessly and courageously insist that the Church's program get a hearing in every congregation," he said. By resolution offered by Bishop Ingley of Colo., Bishop Keeler was instructed to send immediately a letter to every priest of the province, incorporating this challenge in view of that which the Presiding Bishop terms "the most crucial canvass in the Church's history."

The executive council, meeting on the evening of September 16th, voted to continue all existing departments, which with their respective chairmen are as follows: Christian education, the Rev. Stanley Fulwood, Muscatine, Ia., Christian social relations, Dean Eric Montizambert, Laramie, Wyo., Missions and Church extension, Bishop Ziegler, Wyo., Field, Rev. Francis Pryor, North Platte, Neb., College work, Rev. Leonard Nelson, Brookings, S. D., Publicity, Miss Gwendolyn G. Thomas, Minneapolis, Minn., and Forward in Service, Bishop Daniels, Montana.

A committee was appointed to compile the findings of the conference; copies are to be sent to all provincial bishops and officials, and all clerical and lay delegates elected to attend the 1942 provincial synod.

WAR AIMS

Lord Halifax Sees Survival of Christianity Involved in War

The real issue of the war is "whether Christianity and all that it means is to survive," Lord Halifax, British Ambassador to the United States, declared in a radio address over an NBC network on September 20th. He said that although the war is one of "liberation for enslaved peoples," it is also a struggle "to keep open the road from a Christian past to a more Christian future."

"It may be that some would think that an over-statement," the British spokesman said. "We have not always considered what Christianity implies, or remembered that nearly everything of value in our lives has a Christian ancestry."

"The right of each man to worship according to his conscience is the Christian expression of man's relationship to God. The law, which protects us from injustice, was in its beginning the Christian interpretation of human rights. The political claims which secure our freedom were developed within a Christian framework."

Emphasizing that the family and the spirit of the good neighbor were rooted in Christian thought, Lord Halifax asserted that "if we have failed in the past, the fault was not in Christianity but in ourselves."

CHRISTIAN OBJECTIONS

"By the Christian way," he continued, "we can, and we shall, conquer poverty, insecurity and unemployment. And unless we are ready to apply ourselves to this task, we have no right to the Christian title."

"In so doing, we shall save our souls, where Nazism would destroy them. For man does not live by bread alone. If indeed we had been prepared to turn our backs upon all those things of the spirit that are our birthright, we need never have gone to war. We might have accepted the Nazi philosophy, and filled our bellies with the crumbs that fall from the Nazi table. And the price would have been slavery. We chose otherwise."

Mr. Dulles Describes Conflict As War For Opportunity

The world conflict should not be regarded as a "war of self-defense" or a "war of survival" but as a "war for opportunity," John Foster Dulles, chairman of the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches, declared at the Fall meeting of the Commission in Bronxville, N. Y.

The opportunity, Mr. Dulles said, is to "lead in an era of creative peace."

"The American people must be aroused to a righteous faith and a sense of mission in the world," the Commission chairman said. "Without this righteous faith our nation will achieve neither victory, nor peace, nor security. We must do more than resist. We must react with a faith of our

own. Unless we become a positive moral force in the world, we will ultimately be destroyed."

A guest speaker at the conference was Dr. Israel Goldstein, president of the Synagogue Council of America.

ARMED FORCES

Navy Department Refuses to Create Separate Chaplaincy Bureau

Refusal of the Navy Department to create a separate bureau for Navy chaplains was revealed in Washington simultaneously with the announcement that a drive will be conducted to obtain congressional approval for creation of such a bureau.

These developments were disclosed following a meeting of the General Commission on Army and Navy Chaplains, which has been sponsoring a drive with the objective of separating the Navy Chaplains' Corps from the Bureau of Personnel. Specifically, the aim is to create a separate bureau, to be headed by a Chaplain as Chief of Bureau, with the rank of Rear Admiral. It was suggested that the Office of the Chaplains Corps be immediately under the direction of the Secretary of the Navy.

Such a change would place the Navy chaplaincy on the same basis with the Army, where there is a separate Office of the Chief of Chaplains, with the Chief having the rank of a Brigadier General.

Some time ago, a delegation of outstanding clergymen presented a plea to the Secretary of the Navy to effect this change, and the Secretary's response, ruling against the change, was revealed to the General Commission at its session in Washington.

In his statement, Secretary Knox rejected the plea of placing Navy chaplains on the same basis as Army chaplains by pointing out that such a plan does not fit in with the present organization of the Navy.

"The organization of the Army and Navy are not parallel," he declared.

"Personally," he added, "I am not convinced that the promotion of the Chief Chaplain to the rank of Rear Admiral will materially contribute in any way to the religious welfare of the officers and men of the Navy, and I am also very clear that a departure from our present policy of including all branches of the Navy under the supervision and control of the Bureau of Personnel should not be changed."

"My ruling against the recommendations of your committee, I hope, will not be regarded as showing any lack of sympathy and interest in the religious welfare of the men in the Navy. I do not believe that the conscientious works of the chaplains of the Navy will be either promoted or discouraged by the detailed type of organization under which they work. . . . The work of a chaplain is an individual job anyway, and the full effect of his services from within the man himself rather than from any organizational setup behind him."

Secretary Knox's reply was in a letter to the Rev. William Barrow Pugh, vice-

chairman of the General Commission Army and Navy Chaplains, and St. Clerk of the Presbyterian Church in USA.

Episcopalians to Speak on Camp Programs

Episcopalians volunteering to speak at camp programs organized by the National Conference of Christians and Jews include Bishop Tucker, Presiding Bishop, Bishop Hobson of Southern Ohio, Thomas Dewey, and Howard Conoley, chairman of the board of the Walworth Company.

American leaders—Protestant, Roman Catholic, and Jewish—are joining in teams for camp services, intended to "show every American of whatever national racial strain, or religious faith, has a common stake in victory, a common task in maintaining the present unity after war, in order to assure President Roosevelt's Atlantic Charter and build the world we want to live in," according to the announcement issued by the NCCJ.

The Conference has already initiated educational work for understanding and unity in 57 camps from the Canal Zone to Alaska, at the request of national authorities.

HOME FRONT

10 Air-Raid Rules Approved For Pittsburgh Churches

A committee of church representatives in Pittsburgh, Pa., has approved a set of 10 regulations governing the conduct of persons attending religious services at meetings during practice or actual air raid.

The regulations are being distributed to 800 Protestant and 275 Catholic churches and 75 synagogues in Allegheny County according to Ralph Griswold, chief air raid warden.

The regulations specify that churches should have air-raid wardens on duty during services or meetings attended by 25 or more people and, in the event of a raid, the congregation must be moved to special air-raid rooms.

Bishop Mann of Pittsburgh represents the Episcopal Church on the committee.

Propose Churches

Sponsor Nursery Schools

A proposal that churches sponsor nursery schools for young children whose parents are engaged in war work has been forwarded to Chairman Paul V. McNutt of the War Manpower Commission. Mrs. Charles P. Gilson of St. Matthew's Church, Evanston, Ill., a member of the Evanston Council of Churches.

In her letter to Mr. McNutt, Mrs. Gilson pointed out that the plan "would provide the physical facilities needed to give the children home attributes, such as individual attention and love, and provide opportunity for service to many women who cannot work in factories."

INTERNATIONAL

Yugoslavs Honored in World-Wide Anglican Services of Thanksgiving

Anglican churches and cathedrals throughout the anti-Axis world honored the Yugoslav peoples in services of intercession and thanksgiving on September 20. A feature of the services was a message from King Peter, which read in part as follows:

"On returning from my recent happy sojourns in America, I was touched and encouraged to learn of the services of intercession for Yugoslavia and of thanksgiving for the steadfastness of my dear people, Serbs, Croats, and Slovenes, which were held on Sunday, September 20th, in Westminster Abbey and in very many Anglican cathedrals and churches not only in Great Britain and Ireland but in the United States and throughout the Dominion of the British Commonwealth. . . . I am very confident that on that day the faithful Yugoslav—Serb, Croat, and Slovene—will consecrate himself anew in solidarity with his Anglican blood-brothers for all things and to do all things for the hastening of the happy day when according to His good providence God will bring not only Yugoslavia but all the world to peace and peace."

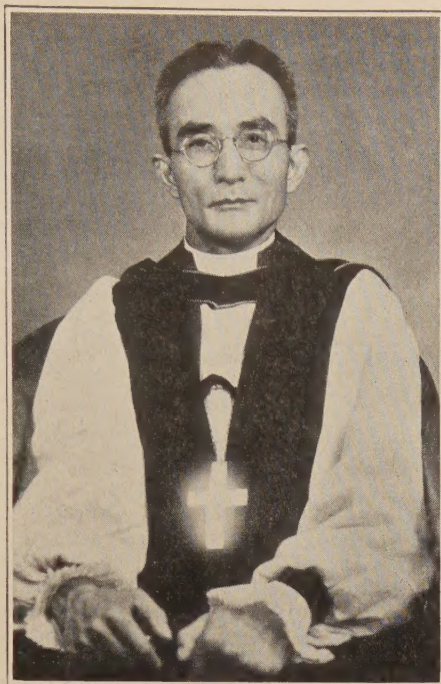
NEW YORK SERVICE

In the service in Cathedral of St. John the Divine, New York, Bishop Manning delivered a brief address, saying, "In all this mighty struggle no people have shown a nobler faith and courage and a more admirable spirit, than your people in Yugoslavia who from their rocks and their steep mountains are fighting on under their General Draja Mihailovitch."

And at this service we think especially of the Serbian Orthodox Church, which is the very soul of the Serbian people and of which the Anglican Churches and our Episcopal Church have such close and friendly relations. We lift up our prayers for all the bishops, clergy, and people of the Serbian Church, and we offer our special prayers for the noble and saintly Patriarch Gavrilov, now held a prisoner, and for the heroic Bishop Nikolai, also a prisoner, one of the great leaders of your people, who is personally known and respected by many in America and who was with us in person in this cathedral and took part in the service at my consecration as Bishop. . . .

Let our prayer be that America may be fully and wholly awakened and aroused, that the day of full and decisive victory may be hastened; that this terror, agony and suffering, these deeds of speakable cruelty and infamy, may be ended; that the nations now brutally enslaved may be liberated; and that the way may be opened for some wise form of world federation which shall make impossible another such assault against justice, freedom, and human brotherhood."

Constantin Fotitch, Yugoslav Minister to the United States, read the message



BISHOP YU: *The new Assistant Bishop of Shanghai, by request of Bishop Roberts and with the consent of the standing committee, has assumed full ecclesiastical authority in the diocese. The step was made necessary by the Japanese policy of eliminating missionaries from administrative posts in occupied territories as well as in Japan. Bishop Yu is described by returned missionaries as a "capable, energetic, and experienced executive and pastor."*

from King Peter at the New York service. Bishop Dionysius, representative of the Serbian Patriarch, gave the benediction in Slavonic, and Bishop Manning gave it in English.

The Churches and the War In Eastern Europe

By WILLIAM A. WIGRAM

All over the lands of Greece, the Balkans, and other countries, too, resistance against the Axis powers who have attacked and over-run their countries goes on under the surface. Inevitably it is fostered by the Church of each land—the Church which formed their civilization in peace and fosters their life in oppression.

In Crete, for instance, all the mountain land is unconquered still. It was never conquered during the centuries of Turkish occupation and it is doubtful that a few months of German and Italian conquest can quench that stubborn fire.

Tsolakoglu, the Quisling of Greece, tried to obey the orders of those who rule him, and "took measures to repress treasonable activities," but of course the tool of the foreigner failed. When the German troops to impress the Cretans were sent on parachute exercises, the descending troops were given an enthusiastic welcome

from every village, for it was thought they must be the British come back at last and the Americans with them. That called for revenge from the Germans, and 100 hostages were taken at once, 25 of whom were shot on the spot. The Church, because it fostered patriotism was deliberately desecrated and the sanctuary made into a "draught house" for the Teutonic soldiers.

Meantime, in the provinces of Greece that have been over-run and annexed, for the moment, by the Bulgarians, all the churches have been seized by the invaders and the services, by order, must all be in the Bulgarian language. If the villagers do not know that language, they ought to, because they are Bulgarians now! The use of a foreign tongue in their worship is to be a sign of their subjection.

PATRIOTISM

What this means to the feelings of the people, readers may guess, particularly when we add that hundreds of Greek priests have been put to death, for the crime of leading the prayers of their people in a tongue that those people understand, thereby being guilty of the crime of keeping up their Greek patriotism! This is doubly melancholy, when we remember that both Greek and Bulgarian are members of the same Orthodox Church, separated only by an insignificant quarrel which both parties were practically ready to bring to an end seven years ago, on the terms,—which the Greeks were more than ready to grant,—of the recognition of the autocephalous character of the Orthodox Church of the independent Bulgarian kingdom.

All friends of the Orthodox Church hoped then to see a schism, for which all cause had ceased long ago, brought to an honorable end by equal agreement, but who can hope for that, till the memory of the blood shed in the cause of Greek freedom has passed away. Was it not Lincoln who said, "Grass soon grows over blood shed in fair battle, but not for generations over that shed on the scaffold," and the blood shed in these massacres may well be a still more obstinate memory. It is just one instance of how much Hitler had done to thrust Europe, and particularly those people whom he calls "the inferior races," back once more into the passions of the "Dark Ages." For the Church of Greece, as always, the greater the suffering, the greater her prestige among her own people.

The number of Polish priests whose names are on record, as having been put to death for their patriotism, is now officially declared to be over 800, while upwards of 3000 are in concentration camps, which is a term for another and more agonizing form of death. In Russia, the Russian papers tell of the deliberate desecration and destruction of churches, many of them ancient gems of Slavonic architecture that the fanaticism of the Bolsheviks had spared for that reason.

One can only hope that the treatment which Christians and Christianity receive at the hands of the German, may make the rulers of the Soviet republic understand

that the faith that stands up to that has a real value for Russia. We have already told the story—to some extent,—of what is happening in Serbia, and now the rule is being established in Czecho-Slovakia that when a patriot is executed for his patriotism, the whole of his family must expect to share his fate. One is apt to say that nothing can give a better picture of what is now happening in Europe than the words of the seer in the Apocalypse, "Woe unto the inhabitants of the earth, for the Devil is come down unto you, having great wrath, —because he knoweth that he hath but a short time."

CROATIA

In the modern kingdom of Croatia, which now includes a large proportion of "Orthodox" Serbs within its boundaries, open attempts have been made to convert these men to the Roman Catholic faith, as that will amount to a profession of loyalty to the "New Order." This has been attempted by missionaries authorized and sent out by the *Ustachi*, who are much the same in Croatia as the *Gestapo* in German lands.

So scandalous has this proceeding become, that the bishops of the Croat Catholic Church of the land have now issued a decree (passed at a meeting of the whole episcopate in December 1941) to the following effect.

While they naturally wish and hope to see all the Orthodox of the land enroll themselves, of their own free will, under the papal obedience, yet it is for the bishops, and the bishops only, to send approved missionaries to win men to that object. They propose to select and train men, themselves, for the work and they will recognize no "conversion" made under other auspices than these. Those only will be received who declare that, of their own free will and conviction, they accept the doctrines of the Catholic Church *ex animo*.

Meantime, let all good Catholics take note, that a "psychological base for conversion" has to be created in the minds of men, and that this can only be done by guaranteeing all civil rights, full personal freedom, and all rights of property, to the Orthodox. It must be understood that the destruction of Orthodox churches and chapels, or the taking of their private property, is a sin forbidden to all good Catholics.

We can render all honor due to the Fathers in God who have issued this worthy manifesto, but what is the state of things encouraged by the government authorities, when the bishops have to act thus? One can hardly ask for better evidence of the abominations permitted under Italian rule, in a state which they attacked without the least provocation.

ENGLAND

Summer Camp in Cathedral Crypt

Hundreds of London school children might have missed the joys of a camping holiday this summer had it not been for a happy notion of the Bishop of Guildford,

Dr. J. V. Macmillan. Hearing that the local county council could not use its permanent school camp this year, the Bishop offered the new cathedral crypt for that purpose, and boys and girls have been coming and going in batches of 50.

The choir practice room is used as a dormitory, and one of the workmen's huts has been converted into a canteen and dining room. The campers do all the work except the cooking. Preference is given to children from homes where father is away at the war, mother working, and money short.

Archbishop of Canterbury
In Radio Interview

In a recorded interview with the British Radio Padre, the Rev. R. Selby Wright, broadcast throughout Great Britain, the Archbishop of Canterbury, Dr. William Temple, answered a number of questions which the padre had had put to him by members of the armed forces.

One of them concerned the charge that the Church draws a good part of its income from rents charged for slum property, especially in London. To this the Archbishop replied: "It was never more than a small part of the income of the ecclesiastical commissioners which came from the rents of ground on which slum property did exist. The history of that is as follows: All the property of the ecclesiastical commissioners comes from the bishoprics, or the deans in chapter. This was all pooled, and is administered centrally by the commissioners.

"Part of the old property of the bishopric of London was the Paddington estate. A much earlier bishop had let it on a 999 years' lease, and he was nothing but ground landlord; it was only the ground-rents that came to the commissioners. Neither the bishop, while he had those rents, nor the commissioners have ever had any control over the property. It came to the ecclesiastical commissioners saddled with the lease. Efforts have been made to get powers to put the property right, but social reformers do not generally want to increase the powers of ground landlords, so the efforts failed. Now the ecclesiastical commissioners have for sometime past parted with that property, and even the shadow of foundation for the charge no longer exists. Lately the commissioners have, in fact, been very good and public-spirited landlords. How far back they have that record, I cannot say, but I can say it is as long as I have ever had anything to do with them."

INCOMES

Another question was: Why should the bishops and archbishops of the established Church live in large palaces and receive such large incomes? To this Dr. Temple replied: "The houses are both places to live in and offices for diocesan administration. The money . . . is not only a personal salary, but also a fund for keeping up the house in which such a lot of work is done. It is also a fund for paying the staff—chaplains, secretaries, and so forth. When, after this, income tax and surtax have

been paid, there is very little left to upon. The legislation we are introducing will, we hope, separate the fund from income, and make it clear to the public just what each of them is, and how much the bishop is getting to live upon himself.

A third question was: Has the Church any contribution to make to the so-called program for the postwar world? "The Church," said the Archbishop, "cannot have a precise program. Its job is to preach the Gospel and proclaim the principles involved in the Gospel, but individual Christians ought to work these out into programs, and there are principles that ought to be worked out from the Gospel and proclaimed as widely as possible."

NORWAY

Press Forbidden to Discuss
Church-State Conflict

The Quisling government has forbidden Norwegian newspapers to discuss the struggle between the Church and State, according to word received by Norwegian sources in New York.

It was also reported that the Norwegian opposition bishops have refused to resume negotiations with the Quisling government unless Bishop Eivind Berggrav, Primate of the Church who has been under house arrest, is released.

Previous reports to Norwegian circles in New York had stated that Bishop Berggrav had attended the meeting of bishops which had rejected a "peace declaration" offered by the Quisling government church department.

JAPAN

St. Luke's, Tokyo

Americans recently repatriated from Japan have given Church officials information on St. Luke's Hospital, Tokyo. The residence has been converted into a ward for maternity cases, housing up to 20; the house last occupied by Bishop Rensider has been made the Teusler Memorial House, a recreational and social center for doctors, nurses, and hospital staff; the old section of St. Luke's, known as architectural offices and lately the office of the American Church Mission, has been converted into a ten-bed tubercular receiving ward.

In May, St. Luke's took over the management of the New Life Sanatorium Obuse; the Omika Home, Ibaraki prefecture; and a home in Chiba prefecture. Dr. H. Hashimoto, director of St. Luke's, has been made managing director, Mr. Ohno, business director. Both have been elected also to the board of trustees of the Obuse Sanatorium. This development is explained as meaning that the tubercular enterprises of Nippon Seikwa are now affiliated with St. Luke's under St. Luke's control.

The school of nursing at St. Luke's reported to have opened its term in August with a class of 45 beginners, all of them graduates of high schools.

Christian Social Action in England

Interview With Miss Barbara Ward

By Elizabeth McCracken

THE visit of Miss Barbara Ward, the young English Roman Catholic editor and writer, is of great interest to all Christian people in America but particularly to members of the Anglican communion. The society, the Sword of the Spirit, founded in 1940, of which Miss Ward is honorary secretary, is already attracting the attention of Churchpeople. Many Anglo-Catholics regularly read the *Dublin Review*, of which Miss Ward is assistant editor; and the *Economist*, of which she is foreign editor, is being increasingly consulted by Churchpeople concerned with the practical problems of Christian social relations. THE LIVING CHURCH has such a special interest in all these matters that our readers will like to know what Miss Ward has to say about them.

It is natural to suppose that any distinguished Roman Catholic, from England, named Ward is a member of the great Ward family, closely related to Wilfrid Ward and Maisie Ward. But Miss Barbara Ward said that there was not even a distant relationship. "In England, you know," she explained with a smile, "there are as many different Wards as there are Smiths—it is just as ordinary a name."

SWORD OF THE SPIRIT

Because of its immediate interest, the Sword of the Spirit was first mentioned. It will be recalled that the purpose of this society, organized two years ago, was to unite the British people in support of the Ten Peace Points: five put forward by the Pope and five by the Oxford World Conference of 1937. These Ten Points were presented in England, signed jointly by the Archbishops of Canterbury and York, the Cardinal Archbishop of Westminster, and the Moderator of the Free Church Federal Council. They are too important for the compressed statement of which only would be possible in the limited space available here, but may be studied in the book, *A Christian Basis for the Post-War World**, where a chapter written by an authority is devoted to each point, and where a fine bibliography offers help for fuller consideration.

Miss Ward contributed the chapter, The Law of God, on the Pope's fifth point, which he set forth as follows:

"But even the best and most detailed regulations will be imperfect and foredoomed to failure unless the peoples and those who govern them submit willingly to the influence of that spirit which alone can give life, authority, and binding force to the dead letter of international agreements. They must develop that sense of deep and keen responsibility which measures and weighs human statutes according to the sacred and inviolable standards of the law of God; they must cultivate that hunger and thirst after justice which is proclaimed

as a beatitude in the Sermon on the Mount and which supposes as its natural foundation the moral virtue of justice; they must be guided by that universal love which is the compendium and most general expression of the Christian ideal and which therefore may serve as a common ground also for those who have not the blessing of sharing the same faith with us."

This fifth point is quoted in full, because it was the beginning of Miss Ward's answer to the question: "What is the plan of the Sword of the Spirit?" She replied:

"The Sword of the Spirit is not so much an organization as a campaign, of prayer and study and action, to secure a just and lasting peace on the basis of natural law and the great Christian tradition of the West. While the society was founded in the summer of 1940, it did not really begin to function until a year had passed, because it took time to get the necessary co-operation.

UNITY IN ACTION

"The coöperation we hoped to secure we have got. It is expressed in *parallel* action in the religious field, not by *joint* action. In the Religion and Life Weeks which are springing up spontaneously in Great Britain, we hold separate religious services, in our own churches. The campaign is not for the reunion of Christendom in an ecclesiastical or theological sense, but for that work which all Christians can at once unite in doing. Against this background of religion, given by the various religious services, we hold joint meetings where the problems of a just and lasting peace are discussed. Thus there is no divorce of the religious life and practical activity. The 'humanistic' way of treating social problems failed because religion was left out. And religion is the dynamo.

"We have been so hopelessly undynamic. People have *studied* world problems, and *acted* about them; but they have not *prayed* about them—at least not nearly enough. In the Sword of the Spirit campaign, we have been insistent that a renewal of the religious life is the *only* basis for a new world. Christopher Dawson has said that most of our efforts hitherto have been like the valley of dry bones, before God was called upon to give them life. Nothing that we can do is alive without religion.

"There is that problem of religious freedom. We have all talked of the freedom

to preach, to teach, to worship, to believe, to act according to the individual conscience. But, as Christopher Dawson again says, Christian freedom is a sense of redemption, giving us strength to cope with the evils of the world. Christ gave His followers this freedom, but we have lost it, and so we are not dynamic."

Miss Ward mentioned that the Religion and Life meetings, such as she had cited, were planned for the coming winter, in 40 cities of Great Britain. She is returning to England in mid-October, after a trip as far West as Kansas City, which will include visits to Toronto, Chicago, Detroit, Milwaukee, and St. Louis, among other places.

"RIGHT" AND "LEFT"

It was a surprise to learn that Miss Ward's coming to America was not primarily in connection with the Sword of the Spirit, but as the foreign editor of the *Economist*. She said as to this:

"My journey is one of information, to see what can be done in the way of co-operation after the war to help in bringing to pass and maintaining a democratic way of life. The most important thing to be done is to put an end to the division between 'right' and 'left.' That kills charity, and it kills the confidence which Christians should work to produce. Christians have the answer, and that answer is neither 'right' nor 'left.' The answer is natural law, the underlying truth that social health is the Will of God. Christians can and must work out the synthesis in the only way it can be worked out. This is by proving that good is never in either extreme, nor in any extreme, but in a half-way house. More prayer is needed, and more charity."

Speaking about efforts toward Church unity, Miss Ward said:

"Union in work there can be now, and it is so urgent. Dogmas can be left, union in that realm must evolve. Argument can never help toward it, until there is more charity. Again I say that I think we must all pray more. Meantime, we can work together as Christians. I am remembering what the Bishop of Friburg said: 'We have not yet the grace of reunion. Meanwhile, let us work together as Christian brothers.'

Miss Ward spoke with enthusiasm of Christopher Dawson, the editor of the *Dublin Review*, and author of many notable books on Christian sociology. She was pleased to hear that Mr. Dawson's books are reviewed in THE LIVING CHURCH, as they appear, and that makers of Lenten lists always include one or another of his works.

While in this country, Miss Ward hopes to meet Christian leaders representing various Communions. But she does not mean to prolong her stay beyond the fixed time for her departure. "I do not like to be out of England in war time," she said.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$1,219.36
Sheboygan Kiwanis Club	30.00
Mrs. William J. Bartlum	5.00
	\$1,254.36

China Relief Fund

GFS Candidates, Calvary Church, Syracuse, N. Y.	\$ 15.00
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*Morehouse-Gorham. Pp. 123. \$1.00.

Heart of The Church

An Old Alumnus Visits the General Theological Seminary

By the Rev. Irwin St. John Tucker

OF A group of black-gowned students chatting and laughing outside the Refectory of the General Theological Seminary, waiting for its great oaken doors to swing wide and admit them to lunch, I asked; "Does 30 years seem a long time, to you?"

With a smile one of them replied: "We wouldn't know. Ask us again in about six years."

Foolish question, perhaps; yet for an instant it had seemed that 30 years had vanished, and that in the light-hearted, hungry crowd stood men long since grown great and famous in the work of the Church who used to gather and laugh there in groups identical with this back in 1911, and 1912.

Wasn't that Shirley Nichols? Surely, yonder is Ben Washburn. This curly-headed, seriously quizzical face belongs to Warren Rogers; Bob Gribbin grins at me beneath his unruly shock of black hair; Steve Keeler and Eddie Lane, Steve McGinley, golden-voiced Frank Wilson, Wallace Gardner, Ed Souder, all are there, it appears; a glint of repressed Oriental amusement shines in the eyes of Yu-Yue Tsu.

But it was 30 years ago when these men gathered thrice daily at the doors of that same refectory. Since then they have covered the world, climbed the heights and stormed the depths. Shirley Nichols became bishop in Japan; asked by the Imperial Japanese Government to leave when war clouds began to gather, he has become Bishop of Salina, the district of the Salt of the Earth in the land of the great unceasing winds. Yu-Yue Tsu, who was his classmate, is bishop in stricken yet resilient China. Washburn is bishop in crowded, smoky Newark; Gardner in sea-washed rural southern New Jersey.

Bob Gribbin's cathedral is in mountainous Asheville, Land of the Sky; Steve Keeler is bishop in lake-jewelled Minnesota; Frank Wilson in Eau Claire amid its rich Wisconsin farms. Eddie Lane is dean of the cathedral in sun-drenched Arizona; Steve McGinley in sand-bosomed Nebraska. Ed Souder spent hard but fruitful years in inner China, Rufus Morgan among the Appalachian mountaineers.

Warren Rogers' black, curly hair turned white as snow and then vanished entirely before he died in venerated dignity as Bishop of Ohio. Hedley Cooper and Parker Vanamee died on the battle-fields of the first Great War that roared across the world so soon after we left the peaceful ivy-clad walls of Chelsea Square, wrecking the foundations of all mankind had known much more deeply than we could grasp at the time. . . .

What heights, what horrors, what long laborious toil await these youngsters in the years ahead? A second World War is breaking up the great deeps and lashing in fury at the vaulted skies above. It is

these uncalloused hands that must grip the helm, and these clear eyes that must see the course clear amid lurid lowering clouds. Will they be equal to the task?

"SEE FOR YOURSELF"

Once when the river of youthful hunger was pouring up the wide stone stairs into



Eisenstaedt-Pix.

GTS STUDENTS: *Their ranks supply 25% of the Church's priests.*

that oak-beamed refectory, one of the seniors, looking up at their backs, remarked:

"There is no doubt—there go the priests of the Church."

That Seminary produces one fourth of all the priests of the American Church, more than a quarter of all its bishops. It is the largest of the twelve seminaries in this land, yet it is the one of which ordinarily one hears the least. Why?

That has been a sore point with the old alumni. Mingled with their memories was nearly always a feeling of exasperation. All seemed conscious of a brooding resentment that our time and energy had been so largely ill-used. All of us used to confess we had to spend years in unlearning the things we had been taught, or at least had acquired, at the seminary.

Of these things and of this feeling I spoke in print two years ago. I received a challenge from Bishop Washburn, former classmate, now a trustee of the Seminary, to come and see for myself. And at the cordial invitation of the new dean, I spent a week there a year ago last January.

The "new dean" we call him, even though he kept the 25th anniversary of his coming to the seminary last fall. The "new dean" is crowned with snowy white. Not a single one of the august faculty of my day remains there; when Prof. Charles N. Shepard left last year, the last

face familiar to the men of 1912 was gone from the quadrangle.

That quadrangle seems much the same with ivied walls and close-carpeting grass, even though the sycamore trees whose planting we witnessed, and of which I always thought as slender, wand-like saplings, now boast a goodly girth—even you and I.

Yet there is a perceptible newness about the seminary—a tingle and a solid sense of worth-while reality, which does not come either in the new building—Seabury Hall—or in the new men. True, the buildings are reconditioned, with steam heat and plumbing; but this is not the secret of the new pride which makes recent graduates of the GTS brace back their shoulders. It was some time before I got the secret; and it is to tell the old alumni of that discovery that this is written.

OLD BARRIERS

Do you remember the old Ninth Avenue Elevated that roared past "The General" as he stood in white marble over the entrance to 175 Ninth Avenue with his sword and his book and his long curly beard?

After a winter spent on that side of the quadrangle, one could hardly sleep in the placid country, for the noise of growing grassblades, and the lack of that familiar long crescendo roar.

Well, the old "L" has been torn down. No dirt, no noise, no blackened pillars, no grimy cross-ties hide the pleasant face of morning. A big black thing has been removed from the face of the seminary, and Ninth Avenue now stretches clean, a broad smiling thoroughfare.

A barrier also has been removed from the heart of the seminary. During all these years, when I thought back to the forty-eight months, more or less I spent there, the two things that hurt were the apparent ignoring of all living issues in favor of the dead, and the deep gulf which seemed to separate the faculty from the student body. But now, fellowship is the dominant chord struck from the moment of one's entry into the institution, and the institution is keenly alive to things that now are.

THE FACULTY

Selected men from recent graduating classes are named fellows and tutors. Each fellow has a group of some twelve disciples and the obligation of each fellow is to be as the name implies, a comrade to his disciples. Each junior student must spend at least one hour a week with his tutor. The point of contact is the paper which the student is assigned to write weekly; but this, as one of the tutors explained, is merely the "hook to draw the fish in." Conversation in this hour ranges over high heaven and wide earth. Help is given, explanations are offered, difficulties are discussed, freely and without rancor.

Middlers come to the tutors in pairs

seniors meet in larger groups, with members of the faculty. Thus fellowship animates all their learning. The tutors are men who are making for themselves in the world of letters. Most of them keep in constant touch with current literature by book-reviewing; many are writers as well. One of them told me a book of his had been rejected by American publishers as not being profitable; whereupon he sent it to England, where it was published, and sold 7,000 copies in the United States.

Intellectual leadership is held by the faculty to a far greater extent than ever by knowledge. Dr. Burton Scott Easton, of the New Testament department, is one of the foremost scholars in this field; Dr. M. B. Stewart, in the world of dogmatic theology, holds an equally enviable position. The organist and choir director, Dr. E. Brown, is on the committee of the General Convention for revising the hymnal.

All the instructors are actively in touch with the world of living thought, so that fellowship with them, the students are—as it used to be said—closing on themselves the doors of a tomb, but rather opening the windows to strong, clean winds.

SPIRITUAL LIFE

Moving through this world of intellectual fellowship is the chaplain, who knows each man personally, and in whose presence is central energizing spring of this regenerated seminary—the chapel.

For several days this central fact escaped my notice. It was notable from the first morning that the chapel filled up for services, continued full for the daily prayerist, and then—stayed full. In the hour that elapsed between the benediction and the breakfast bell, the chapel was occupied by ranks of silent figures, seated or kneeling. It did not dawn on me that this represented until I asked one of the tutors. He explained:

"They are making their meditations. Each student spends a certain period daily in meditation and prayer in the chapel.



Eisenstaedt-Pix.

IN CHAPEL: "Those perfunctory services . . . when we raced madly through the psalms and bolted for the door are no more."

He may read a devotional book, or use the time in any form of devotional exercise, like saying extra offices. Instruction is carefully given in how to make the meditation, but the men are left free in its practice. It really recharges one's battery for the day."

So that's the secret! Those perfunctory services of matins and evensong, when we raced madly through the psalms, and at the close of the office bolted for the door, are no more. May they never return! The Chapel of the Good Shepherd is no longer a perfunctory place. It is, as it should be, the dynamo, the energizing core of the seminary, lending the vitality of instant ap-

plication to rich material offered in lecture and library.

The chaplain is in charge of outside work. No student may "take a mission" unless the chaplain considers him suited for the work in that field. If outside work interferes with his studies it must be curtailed or dropped. Men not up to standard, either intellectually or devotionally, are—wonder of wonders—sent away. No man receives the seal of the General Seminary now, unless he has been tried and tested in every way, and found worthy.

And speaking of this, one of the greatest problems of the faculty now arises from the appalling destruction wrought in intellectual standards by modern theories of education. Men who cannot spell or write, whose reading is barren, whose background of academic knowledge is almost a desert waste, come to be transformed into priests of the Church within three years. Whatever virtues the "progressive" education may have among them is certainly not that intellectual integrity which arises from disciplined thought. Spelling is poor, mathematics almost absent in many of the men's equipment.

Worst of all, says Dr. Easton, is the lack of the "internship" which the year as deacon was to provide. Every graduate was supposed to spend at least one full year in "internship" as a deacon in some parish, under the oversight of a capable priest, before being turned loose "on his own." Lack of this year of seasoning is responsible for many disasters.

TOO MUCH MODESTY

"I hope" said Dean Fosbroke, as I left "that whatever you find to say about the seminary, you will not say, and I hope you have not found, that we are satisfied. There is still so much to be done!"

That lack of self-satisfaction, honorable



Ewing Galloway.

CAMPUS OF THE GENERAL SEMINARY: In the background may be seen the chapel tower.

and right as it may be, perhaps underlies the greatest fault I find with the present seminary; that it makes so little known the work it is doing. And it is to kindle in the breasts of other alumni the same feeling of responsible loyalty that my visit fired in me, that I am writing.

Notable at every meal is the group of Russian students, who occupy one corner of the refectory, and fill one of the Halls in the seminary; for the Russian Church is using our Seminary, by mutual glad consent, for the training of its own priests.

These are instances of that fellowship which extends beyond the borders of Chelsea Square. Why not, then, extend it to those to whom I believe it would matter most—the far-scattered alumni?

It is true visiting alumni are always welcomed back. But many of us cannot get back. Trainfare to New York mounts high, from the ends of the world, and not many of us can afford it often. Life pulses from the seminary literally to the ends of the world; can we not establish a returning current?

On my second visit, this last April, I attended two special services, a choral Eucharist and a choral evensong. At the Eucharist, at 7 in the morning, one could not wonder at the paucity of attendance from outside. Yet at the choral evensong, when magnificent music of all the ages—plain-song, and chorales, and exquisite motets—were splendidly sung, there was a total of 11 visitors in the antechapel. Such a sacred concert might well fill Carnegie Hall, awakening a response like that of the famed choirs of St. Olaf in this country, or of Canterbury school abroad. Yet we bury our light beneath a bushel; or to make the figure of speech more appropriate, muffle our melody with a sound-proof gag. True, the students do go out singing once in a while, in nearby cathedral towns. But why not let New Yorkers know when the chapel is to be the place?

Fellowship that spreads beyond the borders of our communion dwells there. On my first visit, the faculty of Union Theological Seminary came in a body, joined in Evensong—members of the Union faculty taking part in the office—then had dinner and a long session afterward with the General's faculty.

FINANCIAL PROBLEMS

Our seminary faces a serious crisis. Impact of the war is expected to cut heavily into the numbers of the student body, and therefore into its income. Yet the future must be prepared for and faced.

To run the seminary costs approximately \$500 a day. In 1940, 61 of these days were unprovided for. To feed each student then cost 92.8 cents a day. In that year there were 30,000 student days for which the cost of food was not provided. The deficit for that year was \$30,000. The year before, it had been \$40,000.

With the establishment of Theological Education Sunday, the picture grew instantly brighter. In 1941 the deficit was \$10,276.89, and it was expected to be about the same in 1942. Yet it is not yet bright enough.

Admiral Reginald Belknap, treasurer of the seminary, gives these figures showing the increased support from parishes, as of April 27, 1942:

"1. Total income from parish sources in the calendar year 1941, \$12,571.18, from 301 churches in 53 dioceses.* Two years before, only \$4,154.62 came from 171 churches.

"2. So far this year, 1942, we have received from 52 churches in 24 dioceses, a total of \$1,954.87.†

"In addition, single contributions sent individually amount to \$48.25, making a total in 1942 to date [April 27th] of \$2,003.02."

These figures show a steady upward income from the church at large in support of this seminary. Yet it is not enough—far less than enough. It is with shame that we remember that up to three years ago our Church was the only religious body in the world which did not include religious education, specifically theological education, among its principal charges.

Should not every parish put this on its budget, along with missions, diocesan assessments, and clerical salaries?

Of what use is it to maintain a costly episcopal overhead, unless the clergy who are to serve under these commanders are trained for the battle?

We are in grave danger of being in the same terrible situation as our national military commanders; driven to recounting heroic individual exploits, in order to cover up the hard fact of general retreat.

There are two sides to this pressing problem of clergy support. The doctrine, "the laborer is worthy of his hire," presupposes that the laborer can do the job effectively and well; and that has not always been the case. If our clergy had been better trained we would not be compelled to report the terrible lapse of communicants whereby the life-blood of the churches ebbs away.

Training of its clergy in the care of souls is beyond question the chief duty of a Church yet. All our seminaries are privately supported or endowed. The General—though officially established by the whole Church—until three years ago got none of its support from the whole Church.

Consider what the Church of Rome does on behalf of its seminaries! Every Roman bishop lavishes his fondest care on the training of his young priests. Study the Lutheran Church, the Presbyterian Church, in this regard!

Only we and the backwoods Holiness cults, which teach that education partakes of the nature of sin, shirk and shun the obligation of training the officers of the army of the Lord.

A PARTNERSHIP OF PRAYER?

In the present spreading world disaster, this American Church has been called to shoulder a tremendous burden. The Church of England looks to us for much of its missionary support.

The body that is to carry so great an added load must be well-knit and well-nourished, each part supplying every other part with its own grace and strength.

Church and seminary must be closely interknit. The means whereby this can be accomplished is already at hand. It is constant interchange of prayer.

*This averages \$40 per contributing parish.
†This averages \$37.77 per parish for the first four months of 1942.

There are some 1600 alumni of the General Seminary in active service. There are some 160 men now in the seminary. There is, for every person in the seminary, there are 10 priests of the Church outside of it.

Could there not be established a system of prayer-partnerships between seminary and alumni?

Could not each student take, each year, 10 names of the alumni, learn all he could of their work and problems, and present their names daily in his intercessions before the altar, in the Chapel of the Good Shepherd, which is the Heart of the Church?

Could not each alumnus take part in constant prayer for that student, and devote the energies of his congregation, seeing that the seminary which provides him training, housing, books and fellowship during the years he is preparing to serve at the altar, is equipped to do that work it eagerly strains to do—making fit for active service in a hard-fought field, the officers of the Army of the Lord our God?

Seeking and Finding

A MEDITATION

By a Church School Teacher

A child once came to the House of God seeking—he knew not what. Something within him led him to where he could see beauty and where he could sense that quietness that seemed to bespeak confidence and trust. Surely here is love and peace, warmth and freedom, and withal, a stirring of great things being done. He was told little a child to put words to his child-like response to the Love of God within the Church, but he knew that it was good to be there and he wanted to stay and learn more about it. He asked, "Who can help me and who will guide me?"

A priest came by and, seeing the child gave him a smile, but hurried on to take care of that person who was ill, to write those many unanswered letters, to talk with the finance committee, to prepare his sermon for the congregation on Sunday or to celebrate the great mysteries. The smile of the priest encouraged the child.

The superintendent of the school came by and, seeing the child, he too gave the child a smile, a businesslike smile, but hurried on to make ready the church school supplies, to check up on the absentees and reports, and to plan the faculty meeting.

Then a teacher came by and, seeing the child, came forward and, with a warm smile, took the child's hand and led him into the wonders of this beauty he saw and guided him to see great vistas of love, good will, and perfect freedom. The teacher led him to know the loving heavenly Father and Jesus, Incarnate God, who came on earth to give meaning to all life and to show one how to be a Child of God. The teacher led him to see the work of the Holy Spirit glowing and living within the hearts of all of God's children; leading and guiding them into all truth within the great fellowship of the Church, Christ's Body here on earth.

And the child was glad and "increased in wisdom and stature, and in favor with God and man."

Education and Action*

By the Rev. Oliver J. Hart, D.D., LL.D.

Bishop Coadjutor-Elect of Pennsylvania

ONE institution of learning states that its students are taught to think; taught not simply to repeat acquired information, but to learn how to apply such knowledge to meet the problems in an ever changing world. Happy is the college which achieves this goal! Never in the history of our country has there been such a need for men trained to analyze and grasp quickly the essentials of new and complicated problems. Never has there been a greater need for clear thinking, constructive imagination and high faith. An educated man has been defined as one who knows how to solve problems. Such a definition saves us from identifying power to analyze with a cynicism which prompts us to stand idly on the sidelines. At the Harvard commencement this past June a member of the graduating class evoked quite a reaction when he stated in his commencement oration, "The educators have forgotten that a critical sense is only a means to an end. One is critical as to be able to distinguish between true and false. One's ability to analyze would enable him to act, not keep him from acting. And educators, being themselves confused, have taught confusion." Today both within and without the armed forces events are compelling us to make decisions. Men are urgently needed in the Army and Navy who have not only imagination and courage but the ability to estimate correctly any situation with which they are confronted and to act wisely and quickly. Our whole industrial program, our national and local governments, our pressing social problems call desperately for educated men and women.

EFFECTIVE FAITH

Our conception of democracy now suffers from vagueness. We live by faith in the American dream but the principles underlying that dream are not always sufficiently clear-cut to impel us to action. When Nazism was rising to power in Germany a student at Heidelberg caused the dismissal of a professor for reasons which are altogether reprehensible but nevertheless showed that the student had a clear-cut principle upon which he acted. This student had become an ardent member of the National Socialist party. Discovering that the professor whom he most admired was one-quarter Jewish, he determined to have him dismissed, although he realized that according to the rules of that university he would lose the credits for all the courses taken under that professor. This meant an additional year's work for the student but he did not hesitate to organize a boycott of the professor with the desired result. The professor was dismissed.

A friend asked the student, "How could you turn against one whom you admired so much and who had often befriended

you?" His reply was, "I am a member of the National Socialist party and I believe in its program."

Men, like this student, who know what they want and why are more effective than those who know how to do but are not eager to do one thing more than another. Real believers, however diabolical their faith, will always sweep before them the paralyzed doubters. Those who have standards of value upon which to base decisions will always conquer the indolent spectators of life who can make no decision because they have no standards of value.

We in America, who are now fighting for self-preservation, are being forced to think not only how to do things but what things we want to do. I cannot agree with the cynic who sees this war as a complete disintegration of civilization. It is true that "The presupposition of every postwar reconstruction is the knowledge of pre-war disintegration." A return to the system of life and thought between 1919 and 1940 is neither possible nor desirable. But I believe that our State Department is right in having a section which is working on the problems of post-war reconstruction. This war can be made the beginning of a better world.

We can have a victory of the United Nations and not have that beginning. But a victory of the United Nations will make such a beginning possible. Out of the disaster and loss of war, we can create hope, not bitterness.

VIRTUE IN MILITARY LIFE

My observation in the Army leads me to believe that the average man in active service practices the natural virtues more than he does in civil life. This statement will surprise some Americans whose thinking is directed chiefly to the sins of gambling, drinking, and sexual immorality. After six months' service as a chaplain at Fort Dix, I am not altogether blind to the devastating effects of the sins of passion. Daily I had to deal with problems created by these sins. But between the soldiers guilty of these sins and the people who put their private interests ahead of the needs of the nation, I think that there is no comparison. There are such virtues as unselfishness, truth, honor, obedience, fellowship and fortitude, and these are part of the soldier's life. Devotion to a great objective gives to life a meaning and a dignity worthy of self-denial, and such self-denial is found in the camps and at the front. Many men and women are finding their individual lives lifted into a purposeful fellowship. They have found or are finding a cause for which they will gladly give their all. They are finding, not only how to do, but what they as Americans want to do.

The wording of a recent article gave me the impression that the vital question facing America today is whether we shall hang or imprison Hitler. Our thinking can reach a higher level than that! If a

victory for the United Nations is to be something more than the dust and ashes which the Treaty of Versailles proved to be, then we must lift our thinking to the plane that, for instance, Vice-President Henry Wallace lifted it in his notable address before the Free World Association last May. We may or may not agree with all of Mr. Wallace's ideas but, as I see it, we must be one with him in our determination that our power at the peace table after this war shall be used to build an economic peace that is just, charitable, and enduring. We must translate into practical everyday terms the implications of the Atlantic Charter. Regardless of when and how the victory comes, we shall have painfully to rebuild our civilization. Change, hardship, and the adventure of constructive effort are clearly our lot for the next 50 years.

The waste in war is appalling. The greatest loss is, of course, in human lives. Our world will be poorer because many rare men and women, who are both mentally and physically courageous, will be killed before they can make their full contributions to the world's life. We cannot ignore the fact that when they die a part of the world dies with them. "We must lose our best and bravest everywhere." Then, too, there is the colossal loss in material things. In a few moments we destroy what it has taken years to build. The destructive side of war is most depressing but the hopeful thing is that the war may develop a greater sense of responsibility in us all.

GREATNESS IN RESPONSIBILITIES

Dr. T. F. Glover, an English historian, reminds us, "The thing that above all ruined ancient society was the increasing withdrawal of responsibility from the individual. Men are made great by great responsibilities. The decline of character in the Roman Empire was brought about inevitably by the government's seeing to it that ordinary people had nothing to do outside the market." The withdrawal of responsibility from the individual will ruin any nation. The strength of a democracy may be measured by the sense of responsibility for the national good which the citizens as a whole display.

This truth applies with increased force to those who have had the advantage of college training. The nation's welfare must always come before our personal ambitions, hopes and fears. Today men and women who have put aside their private interests and are working and living only for the good of our country may well become the vanguard who will lead us into a worthy conception of public service. They may show us that it is possible to have free enterprise and a well balanced democracy. Happy are you who are graduating if your college training has given you not only a greater ability to do but a more intense desire to use those abilities for the common good.

*Prepared text of an address by Dr. Hart, at graduation exercises of the University of Pennsylvania on September 16th.

Men of God

THIS is an editorial for laymen only. It is written by a lay editor, and is intended solely for the laity. Bishops, priests, and deacons will kindly turn to another page, for this one is not intended for them, although it is about them.

Do we really appreciate our clergymen, we of the laity? Do we know why they have chosen the ministry, one of the most difficult of all vocations? Do we understand what their task really is, and what they are trying to do? Do we realize the special temptations with which they are faced, and the special problems with which they have to cope? In short, do we have a true concept of what the sacred ministry is, and of what our clergy are constantly trying to do and to be?

The clergy are often caricatured. We are all familiar with the weak, prissy, sissy-like character that is sometimes depicted on the stage or screen in the guise of a minister or priest. Fortunately such an offensive and untrue characterization is increasingly rare, and the movies have given us in recent years some truly splendid clerical figures. The Roman Catholic priest in *Boys' Town*, the Protestant minister in *One Foot in Heaven*, and the Anglican rector in *Mrs. Miniver* are good examples of conscientious efforts to present the ministry at its best.

So, too, in literature. It is a far cry from the hypocritical missionary in Somerset Maugham's *Rain* to the devoted, self-sacrificing, albeit human and fallible hero of A. J. Cronin's *The Keys of the Kingdom*.

What is true of missionaries is true also of the clergy at home—the Bishop of your diocese, the rector of our parish. Men do not enter the ministry because it is an easy life. (If they do, they are soon disillusioned.) They enter it because they are firmly convinced that God has called them to this special task, and that through them, however unworthy they may be, He means to carry on His own ministry among the men and women of today. It is not an easy life. It is one of the hardest of lives, and the priest must early learn to reconcile himself to misunderstanding, lack of appreciation, disappointment, and constant failure. The ministry is no profession for the weak or the faint-hearted. It calls for true manliness, courage, and perseverance.

One false idea that we laymen have is that it is easier for the clergyman to lead the good life than it is for us. We know it is hard to be a good layman, but we assume that the priest is free from our temptations and that his constant contact with holy things makes him almost automatically good. Nothing could be farther from the truth. The priest has all of the temptations that we have—the temptation to dishonesty, the temptation to impurity, the temptation to laziness, the temptation to intemperance, and to all the sins of thought, word, and deed. To some of these things his temptation may be far greater than ours—for instance, to laziness. Generally he sets his own hours for church services, for pastoral calls, for study, for prayer, for consultation or confession. Usually there is no one to check up on him; perhaps no one will even know if he neglects some of these important things—at least, at first. He must practice rigid self-discipline and adhere faithfully to a sound rule of life if he is to avoid the frittering away of his time in non-essential matters.

And the priest has other temptations that seldom bother the layman, at least in such acute form. It is a well-known fact of spiritual life that the more God expects of a man, the more

temptations and obstacles are thrown in his path. The experiences of all the saints bear witness to this truth. The priest is called to be a man of God in a special sense. The path of which he has set his feet is the path of holiness. All of us are called to be saints; the priest is called not only to be a saint himself but to show others the way to sanctity. His daily commerce is with that most precious commodity, the human soul. If he yields to the temptation to worldliness—perhaps the greatest of his temptations—he will soon lose that power of soul surgery which is the distinguishing mark of the true man of God. Thereafter he may be a good fellow and an agreeable fourth at golf or bridge, but he won't be much good at the sickbed or in the hour of bereavement. At such times, we laymen want a priest, not a country-club parson.

IN THIS time of war, the task of the clergy is of vital importance. One of the freedoms for which we are fighting is the freedom of religion. (Unfortunately, too many of us misinterpret this as freedom from religion.) We look to the clergy to lead us in the exercise of this freedom. And they are doing it remarkably well.

In the army camps and with the forces overseas, our chaplains are making a splendid record. They are proving genuine spiritual leaders of their men. They fly with the air force, jump with the paratroops, go under the sea in submarines. They go into battle with their troops. Some have been taken prisoner by the Japanese. Many are facing death to minister to their men under fire. The Church may well be proud of them.

At home, too, war makes great demands on the clergy. They are called upon to make their churches powerhouses of spiritual strength—not recruiting stations on the one hand nor ivory towers on the other, but arsenals for the armor of God. Theirs is the hard task of showing men the way of Christ in a world in which the defiance of His word has led to death, demoralization, and devastation on an unprecedented scale. They are the chaplains of the home front.

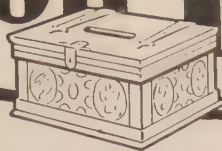
The good priest is beloved of his people. They know that in time of need, he will stand by their side. They don't care particularly whether he is popular at the club or whether business men call him "Bill." Indeed, they are rather suspicious if he is too familiarly known by the worldly. When sorrow comes, or perplexity, or even great joy, they want a father-in-God to share it with them. In the time of crisis it is not a man's man but the man of God that is needed.

Yes, we *do* appreciate our clergymen, we of the laity. True, we generally take them for granted, and don't show our appreciation very much. We who are on vestries are likely to overlook the fact that men of God must eat and dress and raise their families, as other men do, and therefore should receive a salary commensurate with the standard of living that we expect of them. (Many a vestry froze its rector's wages long before the cost of living began to climb.) But when we stop to think about it, we realize that our bishops and rectors, our missionaries, our curates, and the vast majority of our clergy, are truly men of God.

May God bless them and strengthen them in this time when we need them so much, and when they alone can give us the spiritual leadership that is so vital to us!

The Question Box

By
BISHOP WILSON



1. Are altar linens laundered in the same ways as are used for ordinary washes? Which side of the credence table is the proper side for the wine (are wine and water placed near together at one side)? Is it proper to kneel or sit during the reading of the Epistle? 4. What is the proper way to genuflect?

1. A properly equipped sacristy has a drain with a drain leading directly down to the ground in which the altar linens should be laundered. In any case they should not be mixed up with ordinary wash. 2. Whichever is more convenient for the celebrant and the server. Usually the cruets are placed side by side at the front end of the credence table. 3. One sits during the reading of the Epistle—the attitude for receiving instruction. Assistants at the altar usually remain kneeling to avoid confusion of too much movement. 4. And the right knee until it touches the floor.

1. What exactly constitutes the altar? It consists only of the tabletop (the mensa) and nothing should go on the altar except the missal, then flowers in the center. The re-table are not actually on the altar. Yet we call them "flowers from the altar."

Strictly speaking, the altar consists of the mensa or table-top with its supports. Back of it a dossal may be hung or a reredos may be constructed with gradines or re-tables (shallow steps rising from the rear of the altar). Sometimes there is a space between the altar proper and the reredos. Flowers are placed on the re-tables. Technically they may not be placed directly on the altar but they are there because the altar is there and it is not improper to speak of them as "flowers from the altar." Commonly we speak of the whole combination of altar and reredos (with re-tables) as "the altar." Sometimes the entire sanctuary is loosely referred to as "the altar."

1. Who was St. David?

There is a little history and a lot of legend about St. David. He lived in the seventh century in Wales. He was born in Cardiganshire but the date is not known. He became Bishop (probably not Archbishop as the legends say) of Menevia, a report later known as St. Davids. He presided over an important Church council which condemned the teachings of Pelagianism. He is the patron saint of Wales. Legend has surrounded him with many an interesting story. He is said to have made a pilgrimage to Jerusalem where he was consecrated archbishop by the Patriarch, but there is no corroboration for this. Another story says that after

the council which condemned Pelagianism the people were called together for instruction in the true doctrine of the Church. So great a crowd assembled that it was not humanly possible for a preacher to make himself heard. One after another tried and failed. Finally they called on David who spoke with the voice of a trumpet. While he was speaking a dove sat on his shoulder and the ground slowly raised him upward until he was standing on top of a hill and all the people heard every word he spoke. Traditionally he is pictured as standing on a hill with a dove perched on his shoulder. His special emblem is a leek (a small vegetable similar to an onion). On St. David's day the Welsh people wear leeks much as the Irish wear shamrocks on St. Patrick's day. It is said that the Welsh wore leeks at David's suggestion in a battle against the Saxons to distinguish them from their enemies. His day is March 1st.

1. Are there any canons or rubrics which forbid the opening of a casket in the Church at the time of a funeral?

No, there are no canons or rubrics to forbid it but a sense of seemliness discourages it. The casket should be closed when the service begins and should not be opened again. Why? Because in Christian burial the emphasis is on the immortal soul which is commended to God rather than on the human body which has been discarded. There is also a practical consideration. Emotions are not always steady at the time of a funeral and are easily upset by the added strain of an uncovered casket. There is a dignity about death which ought to be respected.

1. In your opinion does Canon II, paragraph 2, mean that a priest ought to refuse Communion at the rail to a person he knows to be unbaptized?

This canon provides for the possible ordination of ministers in other Churches and stipulates certain conditions with which they would be expected to comply. One of the conditions is "that he will not knowingly admit to the Holy Communion any person who has not been baptized with water in the name of the Father and of the Son and of the Holy Ghost." The implication is quite clear. It says that a priest should not communicate a person whom he knows to be unbaptized. Why a person who has refused the sacrament of Baptism should desire the sacrament of Holy Communion is something of a mystery anyhow. It indicates one of two things—either a high degree of spiritual impertinence or complete ignorance of what Holy Communion means. In either case the sacrament is withheld.

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EDUCATION WEEK

Archbishop of York to Speak on International Broadcast

The Archbishop of York will be England's representative on an international broadcast involving four countries over the National Broadcasting Company's network on the opening day of Religious Education Week, September 27th.

Others who will speak on "Foundations of Freedom," on the broadcast scheduled for 4:30 to 5:00 EWT, include:

John D. Rockefeller jr., of New York; Jose L. F. Braga jr., Methodist laymen of Rio de Janeiro, Brazil; Russell G. Dingman, president of the Religious Education Association of Canada, Toronto, Ont.; Rufus B. von KleinSmith, president of the University of Southern California, Los Angeles, Cal.; Bishop Conkling of Chicago; and Roy G. Ross, general secretary of the International Council of Religious Education.

State and city proclamations regarding the observance of Religious Education Week already have been made by 16 governors and 50 mayors. The observance is sponsored by 40 non-Roman denominations, 30 state, and 69 city councils of churches and of religious education, in co-operation with the International Council of Religious Education.

COLLEGES

Bishop Oldham Honored By University of Toronto

The Rt. Rev. G. Ashton Oldham, D.D., S.T.D., Bishop of Albany, was honored the week of September 14th during his attendance of the ceremonies in commemoration of the centenary of Anglican theological education in Canada, at Trinity College. At the convocation of the University of Toronto, the Most Rev. Derwyn T. Owen, D.D., Primate of Canada, acting as chancellor, the university conferred upon Bishop Oldham the degree of Doctor of Divinity. In the words of the Provost of Trinity College, this was "in appreciation of your services to Church and State, and also of the growing friendship between the Church in the United States and the Church of England in Canada."

Bishop Oldham preached the sermon at the service in St. James' Cathedral, September 14th, in connection with the week's observance.

"The Church," Bishop Oldham said, "is not primarily concerned about itself." He continued:

"Even from the stones of a Hitler victory God could raise up children for His purpose. The Church's first concern is its duty, its witness, and never was this more needed than today. Fundamentally this war is one of ideas, of faiths, of two diametrically opposite ways of life. It is not the tanks and guns and airplanes that represent the ultimate danger but the ideas and faiths that create and use them. The Unit-

ed Nations can never be conquered unless they adopt, and acquiesce in, the philosophy of Nazism. Final victory will not be achieved on the field of battle but in the soul of man. The real conflict is in the realm of the spiritual, and here is where the Church comes in."

Dr. Oliver J. Hart Receives Honorary Degree

Dr. Oliver J. Hart, who is Bishop Coadjutor-elect of the diocese of Pennsylvania, delivered the graduation address and received the only honorary degree of doctor of laws from the University of Pennsylvania at graduation exercises conducted by the University on September 16th. [Text of his address appears on page 15]

Dr. Thomas S. Gates, president of the University, presided at the exercises during which 228 graduates received degrees.

SECONDARY SCHOOLS

Stained Glass Window For Indian School

Miss Jessie Van Brunt has designed, made, and given a window for the chapel of St. Mary's Indian High School at Springfield, S. D., an accredited Church high school for Indian girls.

The window for St. Mary's symbolized Spring, with the Christ Child watching blossoming trees, flowers, and young animals.

From the Massachusetts Indian Association, St. Mary's has just received a gift of money that will make possible the equipment of a much-needed chemistry laboratory.

PUBLIC SCHOOLS

Bible Study Permitted in Negro School For First Time

The Executive Committee on Bible in the Public Schools, Asheville, N. C., has voted to extend instruction in Bible to the Negro high school this Fall for the first time. The committee voted to place a Bible teacher in the Stephens-Lee High School, \$300 of the teacher's salary being provided by Negroes and the remaining \$900 being raised through public subscription.

SCHOOLS

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A Much-Needed Book

THRONE OF DAVID. By A. G. Hebert. (Warehouse-Gorham. \$4.00.)

This is a book that was badly needed because of the increasing neglect of the Old Testament by the clergy. For this neglect, of course, critical research has been responsible, resolving, as it seems, the Old Testament teaching into concepts so remote from our needs and interests today that most clergymen no longer know how to utilize them. But the remedy is not to discard critical research; it would be the theological suicide; accurate historical exegesis must be our inalienable starting point. What we must do is to widen our field. "To point out the positive meanings of concepts used in the first place from the Old Testament, and made complete in the New; to show what was transitory in the Old Testament, and how it is made good in the Person of the Fulfiller: this is the purpose of Biblical Theology" (page 72). And to this task that Fr. Hebert applies himself.

It regards a primary problem, in too many contemporary expositions of the Old Testament a vital point has been neglected: "the emphasis is laid not on the Old Testament in regard to which Israel stands in a pre-eminent class from its neighbors, but on the New Testament, in which it is partly similar and partly different" (page 24). Undoubtedly much in Israel's religion can be understood only with a knowledge of animism, magic, taboo, theriomorphic demons, divination, magic, and the rest; beliefs which Israel shared with the Philistines, Canaanites, Moabites, and Hagarenes. But the Old Testament did not share with her neighbors was her *faith*, which inspired her to moral victories and to cleave to her God through defeat and captivity. And it is through this faith, which transcends its religious setting, that the Christian interpreter is concerned.

For instance, it is quite true that in the Old Testament the hope for the Kingdom of God the Lord of the Universe of Isaiah's Suffering Servant had its place; "but if we take a wider view of the Messianic Hope, and view it theologically, as the prophets' vision of the Kingdom in which Yahweh would complete His Purpose which He had begun, then we must not fail to include within it the picture of the Suffering Servant" (page 68). That is, although the concepts of the triumphant Messiah and the Suffering Servant were never combined by the Jews themselves, the Christian combination of these concepts is wholly faithful to Judaism at its highest level.

Working thus in this larger field of vision, Fr. Hebert indicates the proper Christian approach to apocalyptic, to Israel's universal mission, to the imminence of the Law, to man's salvation, to the Atonement, to the Gospel for all nations, and concludes with a final chapter "The Truth of the Bible," in which his

results are summarized. He has not, naturally, said the last word in his reconstruction; for instance in Mark 2:28 "son of man" means simply "man," not "the Messiah" (page 149). But such criticism is of little consequence, for Fr. Hebert means his book primarily as a directive to sound method—and his method is sound.

BURTON SCOTT EASTON.

Religion and the Public School

TEACHING RELIGION IN THE PUBLIC SCHOOL. By Conrad A. Hauser. Round Table Press. Pp. xv-300. \$2.00.

The author is convinced that to make paganism impossible in America non-sectarian religion must be taught in the public schools, and that both groups of educators, public school and Church school, must work together to accomplish this. He holds that it is both legal and possible to have taught in the public schools "a theistic-humanistic type of religion" which would be acceptable to Jews, Catholics, and Protestants. The major part of the book discusses what type of religion may be taught in the public schools, while the concluding chapters treat what is being done or planned in the direction of those aspects of religion that must be taught but cannot be taught in the public school.

While the book is obviously sincere it is marred throughout by inadequate editing. The documentation is careless. There is no index.

C. RANKIN BARNES.

Gerald Heard's New Book

A DIALOGUE IN THE DESERT. By Gerald Heard. Harpers. Pp. vii-74. \$1.00.

Gerald Heard is becoming the prophet of the intelligentsia who are seeking a religion, and are moving toward some sort of Christianity. They, and their prophet, have some distance yet to travel, but they are on their way, and we can welcome Mr. Heard's latest work as evidence of further progress. This book is a recasting of the Temptation in the Wilderness. On the whole it is very interesting, stimulating, and deeply spiritual. The author's failure to make terms with Christian faith in Christ, at its final and highest level, does not entirely vitiate his suggestiveness and discernment. His simon-pure "love-ethic" (to use Niebuhr's phrase) will hardly do, though; in fact, this perfectionism is the only thing that really makes one want to quarrel with the book.

W. NORMAN PITTENGER.

CHURCH CALENDAR

October

1. (Thursday.)
4. Eighteenth Sunday after Trinity.
11. Nineteenth Sunday after Trinity.
18. S. Luke. Twentieth Sunday after Trinity.
25. Twenty-first Sunday after Trinity.
28. SS. Simon and Jude. (Wednesday.)
31. (Saturday.)

The Eye Is A Gate To The Soul

Did you notice in your "Forward Day by Day" on August 11th, the suggestion about personal altars and religious pictures, especially for children? Pictures have always influenced and educated people, and many have left permanent impressions upon them.

We have, from the very start, made pictures, large and small, a definite, potent part of this missionary business of ours, until now, we have a vast collection and assortment of religious pictures running in value from 2c each to \$20.00, or even more, framed and unframed, for every conceivable religious purpose.

Be you parent, responsible for the religious training of your child; or be you priest, or church-school teacher, responsible in your vocation as such, for the spiritual training of those whom Mother Church commits to your care, try never to forget that pictures are the eye-gates to that great, wonderful, impressionable thing within us known as The Soul—and let us see to it that every such means is used to keep blossoming forth therein all that is pure, all that is lovely, and everything that we can implant therein that speaks of Our Blessed Lord Jesus and the Holy Church which He died to give unto us.

We are especially equipped to provide pictures for Church School Courses, and as for those for the walls of children's bedrooms, well, they're too lovely for words!

One more thought—a Christian home without a religious picture or symbol has always seemed to us like a soldier ashamed to wear his uniform.

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Henry J. Kaiser Serves
As Bishop's Warden

Henry J. Kaiser, much in the news as America's foremost shipbuilder, who was confirmed with his family in the Outdoor Chapel of the Transfiguration, Lake Tahoe, Calif., a few summers ago, is now Bishop Porter's warden.

A recent gift to the Outdoor Chapel is additional frontage property adjoining the present site, given in memory of the late Florence Edoff Baldwin. It is hoped to develop it into a summer conference ground.

NEW YORK

Clergy Conference to Meet
At West Point

The annual clergy conference of the diocese of New York will be held on October 14th and 15th, at the Thayer-West Point Hotel, West Point, N. Y. A fine program has been arranged, with the following speakers and subjects: Conversion to Christ and the Preaching of the Gospel, Bishop Manning; The Church in this War and After, and the Meaning of Our Forward in Service Movement, Bishop Conkling of Chicago; The Message of the Old

Testament Today, the Very Rev. I. Hughell E. W. Fosbrooke, dean of the General Theological Seminary; The Christian Faith and Our Time, the Rev. Dr. Charles W. Lowry, of the Virginia Theological Seminary; The Call to the Clergy and the Meaning of this Conference, the Rev. Karl Tiedemann, OHC.

As usual, the clergy are the guests of Bishop Manning. In his letter of invitation the Bishop says: "I hope that in the midst of the present crisis for the world and our country this will be a heartening and inspiring gathering. Let nothing keep you from attending and staying through the whole of the conference." It is expected that there will be the customary large and interested gathering. Frank H. Merriam, secretary of the conference, is in charge of the arrangements.

Fr. Bell Preaches First Sermon
At Incarnation Church

The Rev. John Atherton Bell, the new rector of the Church of the Incarnation, New York City, held his first service and preached his first sermon in the church on Sunday morning, September 13th. He took for his text the 14th verse of the first chapter of the Fourth Gospel. His theme was the victory of the life of Christ not regarded as the victory of one life over contemporary evil, but rather as the triumph of good over all evil.

Before entering upon his sermon, Fr. Bell said a few personal words to the congregation: "There is no use in pretending that this is just an ordinary service for me. At first, I thought I would treat it as though I had been here for ages, but I changed my mind. The Church of the Incarnation is a church which takes all the yearnings of our hearts and gives them a local habitation and a name."

It will be recalled that the vestry of the Church of the Incarnation voted in 1929 to close the church and make the Chapel of the Incarnation the parish church. A new vestry early in 1942 voted to reverse this action, and elected Fr. Bell rector.

Jubilee Sermon

The Rev. Walter E. Bentley of Princeton, Bay, Staten Island, N. Y., will observe the 50th anniversary of his ordination to the priesthood and preach his jubilee sermon on "My 50 Years in the Church and the Theatre" at the Church of the Transfiguration, New York, on September 27th.

175th Anniversary

The year 1942 marks an important anniversary for St. Peter's Church, Peekskill, N. Y.—the 175th of its dedication "to the Service of Almighty God," by the Rev. John Ogilvie.

The anniversary program has been divided into three sections, the first of which was celebrated on July 4th with a patriotic service honoring the Revolutionary dead and the men of the parish now in the armed services. On August 9th the parish observed the anniversary of the

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al dedication. Concluding the anniversary ceremonies will be a teaching mission scheduled for October 25th to October 31st under the leadership of the Rev. Dr. Cgg Taber.

PENNSYLVANIA

Paul's, Chester, Acquires Property

The magnificent home and gardens of Florence Wetherill Wilson, located at 3300 Potter Street, Chester, Pa., and valued at \$50,000, has been deeded to St. Paul's Church, of which Mrs. Wilson has been a communicant of long standing. The property is a memorial to her parents, Richard Wetherill and Ella Larkin Wetherill. The home, one of the most perfect examples of Georgian Colonial architecture in the country, is to be used as a rectory. A chapel has been installed in the house and has been designed and executed by DeLong and DeLong, nationally known ecclesiastical architects. The chapel will be known as the Richard Wetherill and Ella Larkin Wetherill Memorial Chapel, and will be open daily for meditation.

Sister of Mrs. Wilson, Mrs. Thomas Mackenzie Allen of Chester, and a brother, Mr. Robert Wetherill of Cleveland, Ohio, have joined with Mrs. Wilson in making the chapel possible. A beautiful sterling silver Communion Set has been given by Mrs. Allen in memory of her son, Thomas Mackenzie Allen, jr. Mrs. Wilson's son, Richard, has given an Altar Book as a memorial, and her daughter, Eleanor, has given a beautifully carved chair. A collection of exquisite lace has been given by Mrs. Wilson for the altar. A trust fund has been established to provide for the upkeep of the memorial.

CHICAGO

The Little Swedish Church Becomes St. Francis'

Armed with the new name, St. Francis, the church is developing into a fast growing mission, after a slump of several years' standing. St. Ansgarius, "the Little Swedish Church" on the north side of Chicago, is following along the lines of the Presiding Bishop's Forward in Service program. Under the lay leadership of David J. Reid, who is employed by the Pure Oil Company, and who serves St. Francis' without remuneration, the mission is able to spend its entire income on the development of the parish.

St. Francis' Church has had an interesting history. It was founded by Fr. Augustinus on Sedgwick Street in 1848 to minister to the Scandinavian people. Its growth was phenomenal and shortly before World War I it served over 900 families. Fire destroyed the original building, and the present structure was erected in 1929. But the change in location and decrease in the number of persons of Swedish descent who could understand Swedish resulted in much smaller congregations.

Finally, in 1933, the Swedish language was dropped and English was used exclusively. Attendance did not grow and the Church was still known as the "Swedish Church." In an effort to change this attitude, the name was changed this summer by vote of the congregation with the approval of the Bishop of Chicago. It has taken on new life and is now a fast-growing mission.

KENTUCKY

Beneficiaries

Several churches and church institutions are the beneficiaries of varying sums under the will of Hattie Bishop Speed who died at her home in Louisville about a month ago at the age of 84. Mrs. Speed who was a patron of music and art disposed of an estate of well over a million dollars and showered a large part of it in legacies ranging from \$5 to \$1000 among friends in all walks of life, from a federal judge to her newspaper boy. She was the widow of J. B. Speed from whom she inherited the large estate and in whose memory she had built and endowed the J. B. Speed Memorial Museum on the Campus of the University of Louisville.

Christ Church Cathedral, which she occasionally attended, receives \$1,000 and two other Louisville Episcopal churches, Grace and Calvary \$500 each. Also, a similar sum to the Church Home and Infirmary, the Orphanage of the Good Shepherd; as well as \$500 to the Seamen's Church Institute of New York. Her interest in various institutions for Colored persons was very great, many of which were left substantial sums, and the pastors of many local Colored congregations were bequeathed \$25 each, including the priest in charge of the Church of Our Merciful Saviour and St. Mathew's mission, Louisville. This rather unusual and remarkable holographic will states, "I realize that many of these bequests are extremely small, but if they serve to indicate good will or affectionate remembrance on my part or bring a moment's pleasure to the recipients, the object will have been attained. I leave the world regretfully, but with a loving and grateful heart and a bright hope for the life more abundant."

MICHIGAN

New Mission

A new mission in Belleville, Mich., to be known as Trinity Church, was formally opened on Sunday morning, September 20th, by the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, assisted by Mr. Aleck Shook, who will act as lay reader in charge of the mission. Miss Grace Dennis, diocesan field worker, who is to care for the pastoral work in this new mission, was also in attendance. The Rev. Waldo R. Hunt, missionary-in-charge of St. John's, Wayne, will give the congregation regular celebrations of the Holy Communion.

One of the reasons for naming the new mission "Trinity" is that it is to have the

use of a number of articles and ornaments formerly used in Trinity Church, Hudson, which has been closed.

Belleville is only seven miles from the Willow Run Bomber Plant, and it is expected that Trinity mission will provide a church home for Churchpeople who are moving into this district in great numbers.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Sister Marie

Sister Marie of the Sisterhood of the Holy Nativity, died on September 6th in Fond du Lac, Wis.

She was the daughter of Harry A. Lund and the late Josephine Dahl Lund of Minneapolis, where the Sister was born. For the past four years, she had been in charge of the embroidery department at the convent.

The burial was from the Convent Chapel on September 9th.

Mary F. Little

Miss Mary Florence Little, directress of the altar guild of Mount Calvary Church, Camp Hill, Pa., diocese of Harrisburg, died suddenly of a heart attack, September 9th, at the age of 57. In addition to her work in the chancel, she was one of the most active members of the parish, being custodian of the United Thank Offering of the Woman's Auxil-

iary, local secretary of the Church Periodical Club, and in charge of donations to the diocesan Home for the Aged at Shipensburg, Pa. She was a charter member of the Camp Hill American Legion Post Auxiliary, and was active in the Camp Hill Civic Club and the Woman's Christian Temperance Union. She was also local representative of the *Harrisburg Churchman*.

Miss Little was a native of Berry, Lancashire County, England. Her father, the late Rev. Henry W. Little, was a missionary in Madagascar and Africa before coming to Canada and later to the United States.

Miss Little attended the Cathedral School at Orlando, Fla., and the John B. Stetson University, Fla. She is survived by one sister and two brothers.

Canon Clifford W. French read the burial office in Mount Calvary Church, Camp Hill, September 11th, and interment was at Guilford, N. Y.

Mrs. Sarah Smith Pratt

The funeral of Mrs. Sarah Smith Pratt, well-known religious and secular journalist, was held at Christ Church, Indianapolis, Ind., on September 12th.

Mrs. Pratt, who died on September 10th, for a number of years conducted woman's page for *THE LIVING CHURCH* and frequently contributed articles to its columns. She was the widow of W. L. Pratt, who for many years was senior warden of Christ Church.

She was born in Delphi, Ind., November 3, 1853, the daughter of Nicholas and Catherine Smith. She lived in Logansport, Ind., until 1896. While there she edited the *Sunday Critic*, a weekly newspaper, conducted a column in the *Kokomo Journal* and founded the *Church Chronicle*, diocesan Woman's Auxiliary publication, which she edited for 10 years.

Coming to Indianapolis in 1896, she continued her literary activities, writing man-



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Rev. Ardyas T. Dean, Rector; Rev. Kenneth A. Bray, Vicar (Hawaiian Congregation)
Sunday Services: 7, 8, 9:30, 11 A.M.
Weekday Services: 7, 9:10 A.M.; 12 Noon

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

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MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston—704
Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.; Rev. Charles S. Hutchinson, D.D. (Honorary Associate)
Sunday Services: 7:30, 8:30, and 9:30 A.M. Holy Communion; 11 A.M. High Mass; 6 P.M. Solemn Evensong
Weekday Services: 7:45 A.M. Holy Communion; 7:30 A.M. Matins; 9:30 A.M. Thursdays and Holy Days
Confessions: 5 to 6 and 7:30 to 8:30 P.M. and by appointment

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9 and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Ave. and 51st St., New York—3,171
Rev. Geo. Paul T. Sargent, D.D., Rector
Sunday Services: 8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music
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Church of Heavenly Rest, 5th Ave. at 90th St., New York—1,175
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Sunday Services: 8, 10, 11 A.M. (11, Choral)
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NEW YORK—Cont.

Chapel of the Intercession, 155th St. and Broadway
New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York City—2230
Rev. Dr. H. W. B. Donegan
Sunday Services: 8 and 11 A.M.
Weekday Services: Thurs., 12 noon, Holy Communion

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New York—2,450
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Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Tai S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

St. Mark's Church, 1625 Locust St., Philadelphia—700
Rev. Frank L. Vernon
Sunday Services: Low Mass, 8 A.M., Matins, 10:30; High Mass, 11 A.M.; Evensong, 4 P.M.
Weekday Services: 7, 9, 12:30, and 5
Confessions: Sat., 4 to 5, 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers at 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Days
Confessions: Saturdays 4:30 and 7:30 P.M.

DEATHS

and poems for the old *Munsey's Magazine*, *Life*, and Indianapolis newspapers, as well as for *THE LIVING CHURCH*. She was also the author of several books, including *Episcopal Bishops of Indiana*, *Guess This Word*, and *The Old Indiana*, sketches of childhood. In 1905 years she became blind, but this did not prevent her from continuing her writing by using the touch system on a typewriter. Mrs. Pratt was also founder and editor of *Meridian*, a YWCA magazine.

For 10 years Mrs. Pratt was president of the diocesan Woman's Auxiliary. She was a member of Christ Church for 46 years and one of her sons, Arthur D. Pratt, is present senior warden.

Other survivors are her sons, Ryland Pratt and William D. Pratt; two daughters, Miss Mary Pratt and Miss Dorothy Pratt; and six grandsons and two granddaughters.

CLASSIFIED

ANNOUNCEMENTS

180TH ANNUAL meeting of the Life and contributing Members of the Evangelical Education Society of the Protestant Episcopal Church will be held on Thursday, October 15, 1942, in the Room of the Platt Building, 130 South Second Street, Philadelphia, Penna., at 10 P.M., for the election of officers, and the transaction of such other business as may be decided. Charles H. Long, General Secretary.

Appeals

FOND DU LAC CATHEDRAL observes in October the first centennial of work of The Church in the city of Fond du Lac. The congregation in gratitude to God for the ministrations of the Church, will present then a thank-offering of \$100 to retire a mortgage on the deanery. Gifts of the Cathedral who appreciate its influence are invited to contribute before Oct. 11th. Leave their names written in the 1st Centennial Book which will be placed in the archives. The book will be perused by those who will observe the Cathedral's second centennial a hundred years hence. Offerings will be acknowledged by the Very Rev. Edward Potter Sabin, Dean, 51 W. Division, Fond du Lac, Wis.

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CHANGES

Appointments Accepted

ALLEN, Rev. CHARLES R., who has been priest in charge of St. John's Church, Hartford, Conn., in the illness of the rector, has accepted a call to be rector of Christ Church, East Orange, N. J., effective September 1st.

BUMSTED, Rev. WILLIAM FREDERICK, rector of St. John's Church, Westfield, Pa., is to be priest in charge of Emmanuel Church, Winchester, Ky., and Christ Church, Richmond, Ky., effective September 27th. Address: Winchester, Ky.

CLARKSON, Rev. ALLEN B., formerly rector of Trinity Church, Edgefield, Grace Church, Spring Ridge, and the Church of Our Saviour, Trenton, S. C., has been rector of the Church of the Good Shepherd, Augusta, Ga., since September 1st.

DAVIES, Rev. DAVID T., vicar of Emmanuel Church, Detroit, Mich., has accepted a call to become rector of Trinity Church, Bay City, Mich., effective November 1st.

DAVIS, Rev. FRANCIS P., licensed lay reader, and formerly a Methodist minister, will assist the rector of St. John's Church, Bellefonte, Pa.

HURD, Rev. F. CHARLES, formerly vicar of All Saints' Church, Aliquippa, Pa., is now rector of St. Mary's Church, Springfield Center, N. Y., effective September 15th.

KOEPP-BAKER, Rev. HERBERT, faculty member of Pennsylvania State College, has accepted a call to the rectorship of St. John's Church, Bellefonte, Pa., effective September 1st.

LAMB, Rev. HERBERT W., formerly rector of Christ Church, Sherburne, N. Y., is rector of St. Paul's Church, Waterloo, N. Y., effective September 21st.

ROOT, Rev. JAMES F., formerly rector of St. Luke's Church, Utica, N. Y., and chaplain of Marcy State Hospital, Utica, N. Y., is priest in charge of Zion Church, Windsor, and St. Luke's Church, Harpursville, N. Y., effective September 10th. Address: The Rectory, Windsor, N. Y.

SWEZY, Rev. HERALD B. C., assistant of St. Paul's Church, Brooklyn, N. Y., is to be rector of the Church of the Holy Apostles, Brooklyn, N. Y., effective October 10th. Address: 622 Greenwood Avenue, Brooklyn, N. Y.

TWITCHELL, Rev. NORRIS, has resigned his work as missionary in the San Juan Basin to accept the care of all the congregations in the San Luis Valley, Colorado, effective September 1st. Address: Alamosa, Col.

Military Service

CHASE, Rev. WILLIAM J., curate of St. John's Church, and chaplain to Episcopal students at Cornell University, Ithaca, N. Y., is to become a chaplain in the Army. Address: SEAFTC, Chaplain, Headquarters, Maxwell Field, Ala.

HIGBE, Rev. ALANSON, formerly canon of Christ Church Cathedral, Louisville, Ky., has been a chaplain in the Army since September 13th. Address: U. S. Army School, Perkins Hall, Cambridge, Mass.

HOUGHTON, Rev. FREDERICK P., who is a chaplain in the Army, has been transferred from Camp Kilmer, N. J., to Fort Clark, Tex.

LINSLEY, Rev. J. C. W., formerly post chaplain at Fort Myer, Va., is now supervising chaplain for the 1st District Air Forces Technical Training Command, with post office address and headquarters at Hq. 1st. Dist. AAFTTC, Greensboro, N. C.

SCULLY, Rev. ERNEST W., rector of Grace Church, Pontiac, Ill., is to become a chaplain in the Army.

SHANNON, Rev. EVERETT R., rector of Grace Church, Freeport, Ill., is to become a chaplain in the Army.

WYCKOFF, Rev. WILLIAM J., rector of St. Ambrose, Chicago Heights, Ill., is to become a chaplain in the Army.

Resignations

McCAUSLAND, Rev. HAROLD, rector of Trinity Church, Bay City, Mich., will retire from the active ministry in October.

FLEETWOOD, Rev. WILLIAM W., rector of All Saints' Church, Beverly Hills, Calif., will retire from the active ministry on November 1st. Dr. and Mrs. Fleetwood expect to live in Pasadena with a son.

Resumption of Duties

DONEGAN, Rev. HAROLD H., who has been inactive in the work of St. John's Church, Hart-

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THE SOCIETY for Home Study of Holy Scripture and Church History offers for 1942-43 Two Courses by Correspondence: (1) "The Apostolic Age and The First Five Centuries of the Church" by the Rev. N. C. Acton, rector of St. Andrew's Church, College Park, Md. (2) "The Church Year; The Teaching of Its Holy Days and Seasons," by Miss C. E. Clements, teacher of Sacred Studies in the Cathedral School for Girls, Washington, D. C. Studies will be issued bi-weekly, beginning Oct. 9th. Address inquiries to "S.T.S.H.S.," Cathedral Library, Mount St. Alban, Washington, D. C.

LIBRARIES

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ford, Conn., for the past year, has resumed his duties. Office address: 679 Farmington Avenue, Hartford, Conn., Home Address: Cold Spring Drive, Bloomfield, Conn.

Ordinations

PRIESTS

MONTANA—The Rev. FRANK ADAMS SQUIRES was ordained priest on August 20th in St. Mary's Church, Malta, Mont., by Bishop Daniels of Montana. The Rev. Arthur F. Ward presented him; Bishop Daniels preached the sermon. The Rev. Mr. Squires will be priest in charge of the Malta and Glasgow field, Mont. Address: Malta, Mont.

MONTANA—The Rev. CLARENCE DOYLE SMITH

was ordained priest by Bishop Daniels of Montana on September 17th in St. Andrew's Church, Livingston, Mont. He was presented by his father, the Rev. Lewis D. Smith; Bishop Daniels preached the sermon. The Rev. Mr. Smith will be rector of St. Mark's, Havre, Mont. Address: Havre, Mont.

DEACONS

ALABAMA—RALPH HUDLESON CHANNON was ordained deacon by Bishop Carpenter of Alabama in St. Mark's Mission, Troy, Ala., on September 16th. He was presented by the Rev. E. R. Neff; the Rev. G. Ralph Madson preached the sermon. The Rev. Mr. Channon will continue in charge of St. Mark's, Troy, and Trinity, Union Springs, Ala.

EASTON—WILLIAM ROGERS PHIPPS was or-

daind to the diaconate on September 19th Trinity Cathedral, Easton, Md., by Bishop Clelland of Easton. He was presented by the Rev. Durrie B. Hardin; the Rev. C. L. Atw. preached the sermon. The Rev. Dr. Phipps serve as minister in charge of Christ Church, Michael's, Md.

SAN JOAQUIN—MARCUS MARION LUCAS ordained to the diaconate on September 16th at John's Church, Porterville, Calif., by Bishop Sanford, acting Bishop of San Joaquin. He was presented by the Rev. George F. Pratt; the Rev. Duncan G. Porteous preached the sermon. Rev. Mr. Lucas will be vicar of St. John's, Porterville, Calif. Address: 618 D Street, Porterville, Calif.



Church Services near Colleges



College Students need to be

remembered. Do you have a son or a daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, help your Church to carry on its College Work. Write the student, giving him the name of his chaplain, as listed here; and write, also, the chaplain. The chaplain wants you to do this. He needs to know every Church boy and girl at his college. If you write him, he'll do the rest!

ALFRED UNIVERSITY—Christ Chapel, Alfred, N. Y.
Second Sunday: 9:30 A.M.
Other Sundays: 5:00 P.M.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Maine
The Rev. George Cadigan, Rector
Sunday Services: 8:00 and 11:00 A.M.

BROWN UNIVERSITY—St. Stephen's Church, Providence, R. I.
Rev. Charles Townsend, D.D., Rector
Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M. and 5:00 P.M.
Daily: 7:30 and 9:00 A.M.

UNIVERSITY OF CHICAGO—served by 3 Chicago churches
Christ Church, 65th and Woodlawn Ave.
Rev. Walter C. Bihler
Sundays 7:30 and 11 A.M.
St. Paul's Church, 50th and Dorchester Ave.
Rev. F. C. Benson Belliss
Sundays: 8 and 11 A.M.
Church of the Redeemer, 56th and Blackstone Ave.
Rev. Edward S. White
Sundays: 8 and 11 A.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City
Rev. Stephen F. Bayne jr., Chaplain
Sundays: 11 A.M.
Weekdays: 12:00 Noon

CONNECTICUT COLLEGE—St. James' Church, New London, Conn.
The Rev. Frank S. Morehouse, Rector
The Rev. Clinton R. Jones, Curate
Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE—St. Thomas' Church, Hanover, N. H.
Leslie W. Hodder, Rector
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 7:15 and 10:00 A.M.

GEORGE WASHINGTON UNIVERSITY—Church of the Epiphany, Washington, D. C.
Rev. Charles W. Sheerin; Rev. Hunter M. Lewis;
Rev. Francis Yarnall
Sunday Services: 8 and 11 A.M., 8 P.M.
Weekday Services: Thursday 7:30 and 11 A.M., Daily, 12:05

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass.
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sundays: 8, 9, 10, and 11:15 A.M., 8 P.M.
Weekdays: Tues., 10; Wed., 8; Thurs., 7:30 A.M.

UNIVERSITY OF IOWA—Trinity Church, Iowa City, Iowa
Rev. Richard E. McEvoy
Sundays: 8 and 10:45 A.M.
Wednesdays and Holy Days: 7 and 10 A.M.

THE CHURCH SOCIETY FOR COLLEGE WORK

earnestly solicits gifts

and bequests



MOUNT SAINT ALBAN

Washington, D. C.

UNIVERSITY OF MARYLAND—St. Andrew's Church, College Park, Maryland
The Rev. Nathaniel C. Acton, D.D., Rector
Sunday Services: 8 and 11 A.M.
University Bible Class: Sundays, 9:45 A.M.
Canterbury Club: Wednesday: 7 P.M.

UNIVERSITY OF MICHIGAN—St. Andrew's Church, 306 North Division Street; Harris Hall, Student Center, State and Huron Sts., Ann Arbor, Mich.
Rev. Henry Lewis, Rev. Frederick W. Leech, Rev. John G. Dahl; Mrs. Laura L. Gray
Sunday Service: 8 and 11 A.M. and 6 P.M.;
Student meeting, Harris Hall, 7 P.M.; Wednesdays and Thursdays, Holy Communion, 7:30 A.M.

MICHIGAN STATE COLLEGE—St. Paul's Church, Lansing, Mich.
The Rev. Clarence W. Brickman, Rector
Sunday Services: 8, 9:30, and 11.
Chapel of Christ The King, 445 Abbott Rd., East Lansing
Wednesday 7:10 A.M.; Sunday: 8:45 A.M.

MILWAUKEE DOWNER, STATE TEACHERS'—St. Mark's Church, Milwaukee, Wis.
Rev. Killian Stimpson, D.D.
Daily Services: 7:30 A.M.
Sundays: 8, 9:30, and 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska
Rev. L. W. McMillin, Priest
Sunday Services: 8:30 and 11:00 A.M.
Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J.
The Rev. Horace E. Perret, Th.D., Rector
Sunday Services: 7:30 and 11:00 A.M.
Wednesdays and Holy Days: 9:30 A.M.

PRINCETON UNIVERSITY—The University Chapel, Princeton, N. J.
The Rev. Wood Carper, Chaplain to Episcopal Students
Sundays: 9:30 A.M., Holy Communion and Sermon
Weekdays: 7:30 A.M. Holy Communion

PURDUE UNIVERSITY—St. John's, Lafayette, Ind.
Rev. Reese F. Thornton, Rector
Sundays: Holy Communion 8 A.M.; Eucharist 10:45 A.M.
Morning Prayer 10:45 A.M.

SMITH COLLEGE—St. John's Church, Northampton, Mass.
Rev. Robert N. Rodenmayer
Miss Katharine B. Hobson
Sundays: 7:30, 11 A.M.; 7:30 P.M.
Weekdays except Saturdays

STEPHENS' COLLEGE FOR WOMEN—CHRISTIAN COLLEGE FOR WOMEN—UNIVERSITY OF MISSOURI—Calvary Episcopal Church, Columbia, Mo.
Rev. James M. Lichter
Sundays: 7:30 A.M. Holy Communion; 9:30 A.M. Student Service; 11 A.M. Morning Prayer; P.M. Student Club.

TUFTS COLLEGE—Grace Church, Medford, Mass.
Rev. Charles Francis Hall
Sundays: 8 A.M. Holy Communion; 11 A.M. Morning Prayer and Sermon.

UNION COLLEGE—St. George's Church, Schenectady, N. Y.
Rev. G. F. Bambach, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Day
Holy Communion, 7 and 10 A.M. Tuesdays: A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M. E.P. 5 P.M.

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass.
Rev. P. F. Sturges; Mrs. Edward C. Ashton
Sundays: 7:30, 9:50, 11 A.M.
Thursdays in College Little Chapel 7 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass.
Rev. A. Grant Noble, D.D., Rector
Sundays: 8 and 10:35 A.M.
Wednesdays and Saints' days: 7:30 A.M.

WILSON COLLEGE, PENN HALL—Trinity Church, Chambersburg, Pa.
Rev. George D. Graeff, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center
Rev. Gordon E. Gillett, Chaplain
Sunday: Holy Eucharist 8 and 10:30 A.M.; Evening 7 P.M. Weekdays: Holy Eucharist, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

YALE UNIVERSITY—Dwight Chapel, Campus, New Haven, Conn.
Rev. A. B. Seccombe, Chaplain to Episcopal Students
Sundays: 8:45 A.M., Holy Communion and Sermon
Wednesdays: 7:30 A.M. Holy Communion